Record of Christian Work

A Magazine for the Parlor and Study

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Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. Romans 13. 10.

Religious Thought and Activity

"I wish to learn of your religion," a Buddhist wrote Rev. D. L. Welikala of Kandy, Ceylon, "because those two Christians living in our village are happier at all times than our people."

Among students and politicians in India the words Christian and Christlike are used to denote the highest type of character and conduct.

A Hindu student in Tinnevelly was complaining to his teacher about some action of which he disapproved.

"It's wrong, sir!" he said. "It isn't Christian!"

The Congregational Building Society, organized in 1853, has now passed its 75th birthday. In this period it has aided by loan or grant 6003 churches located in every state and territory in the Union. The total amount involved is over ten million dollars, a large part of which is returned and used again and again.

It is pointed out that it would require over 16 years to visit all the churches aided, at the rate of one every day.

Mrs. Ada H. Jones Lee, of Smithton, West Virginia, for more than fifty years a missionary of the Methodist Episcopal church in India, where she founded the famous Lee Memorial Mission for the care and education of girls and young women, has been decorated with the Kaiser-i-Hind Gold Medal by King George of England. This medal is given annually in recognition of special services rendered for the welfare of the people of India.

The movement for goodwill between Jews and Christians received a fresh impetus in the election of an executive secretary of the Federal Council of Churches for special work in the field of Jewish-Christian relationships. The new executive is Rev. Everett Clinchy, who for several years has been the minister of the college church at Wesleyan University, Middletown, Conn.

"If heaven is better than this I should like to see it!" said an old grandmother after being admitted to a leper mission.

Imagine her being for many years driven from place to place, part of the time crawling because of her deformities, never knowing what it was to have a blanket to sleep in, often refused a good meal, nobody wanting her near on account of her disease: then suddenly being treated as a human being, given food to eat and a blanket to protect her from the elements! No wonder she said:

"If heaven is better than this I should like to see it!"

The World's Sunday School Convention in Los Angeles last July brought together for the first time in the history of the Association delegates from the ancient Eastern churches and the modern Western churches. There were about 25 delegates from the Greek Orthodox, Armenian Apostolic, and Egyptian Coptic churches.

It was largely through the work of Near East Relief in Bible lands that these older religious groups were represented at the Los Angeles convention. Near East Relief workers have coöperated for years with

the leaders of the indigenous churches in Bible lands, especially in promoting a program of religious education for the orphan wards of Near East Relief in Palestine, Syria, Greece, Persia, Egypt and Armenia.

Judge Joseph F. Rutherford, formerly a Missouri lawyer and now Pastor Russell's successor as president of the International Bible Students' Association, arranged a radio hook-up of 96 stations for an hour and a half for his chief address at the annual convention of his Association in the Coliseum of the Michigan State Fair Grounds, near Detroit.

This is said to have been the most extensive and expensive radio hook-up in history. It is not known how much it cost, but the use of 47 stations for one hour last January is known to have cost $47,000.

Indians who have returned to their native villages from Fiji have realized the backward conditions to which they have come,—and Fiji is no Paradise for Indian laborers!—and have had no heart to remain at home. They have appealed to the Fiji government for assistance, and have been given free passage back there.

This is a serious object lesson for India. Away from India these natives have experienced new standards of living, new social ideals, a new outlook on life, with freedom from caste and other curses. It should open the eyes of Indian patriots to the intolerable conditions of their own land, and move them to make India a land fit to live in.

Easter has been stabilized by Act of Parliament in England. Hereafter Easter Sunday will be the Sunday after the second Saturday in April.

It would seem that other than religious reasons contributed to this action. Easter Monday is a great spring public holiday in England, and the weather in April was an argument used by the proponents of the measure.

To what extent Hebrews, Roman Catholics, and others will fall in line with this civil appointment is something we have not seen discussed.

Hitherto Easter Sunday has been the first Sunday after the ecclesiastical full moon on or next after March 21. It might therefore fall on any Sunday between March 21 and April 25.

The following 12 rules of conduct for the people of China were drawn up recently by the Minister of the Interior, who instructed all provincial governments to proclaim them to the public:

"1. Wipe away all national humiliation.
2. Set up and follow a high moral standard.
3. Give up all superstitious beliefs.
4. Use native products.
5. Build and repair roads and highways.
6. Plant more trees.
7. Abstain from drinking, smoking, gambling, and other evil habits.
8. Be diligent and thrifty.
9. Take physical exercises.
10. Learn how to read and write.
11. Abolish the custom of foot-binding.
12. Cultivate habits of cleanliness and follow the rules of sanitation.

"The provincial commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improvement."

The centenary of the birth of Andrew Murray on May 9, 1828, was celebrated with various gatherings at Wellington, South Africa, according to the "Huguenot News Letter." The life of Mary Lyon was not forgotten, since reading of her work inspired Andrew Murray to undertake similar work in South Africa, and he wrote to Mount Holyoke Seminary for his first helpers (1873). But of course his own life and career furnished the most important reminiscences.

Born of a Scottish father and a Dutch Huguenot mother, he was schooled in Scotland, received theological training in Holland, returned to South Africa, and began his ministry in the Orange Free State. His vision ever increased until his parish extended over all South Africa. Then, as author he had a world parish, for he wrote 250 books in Dutch and English.

Dr. Murray died in 1917. The various branches of missionary and educational work in which he shared are still carried on vigorously.

The challenge of Islam in West Africa is the subject of a recent issue of the "Foreign Field," monthly organ of the English Wesleyan Methodist foreign board.

Information is given of different areas,

and the unanimous opinion is that Muhammadanism is not a menace there. During the last decade Christianity has won more converts than Islam, whose increase is mostly by immigration of northern Muslims rather than by conversion. Besides, there is none of that bigotry and intolerance of Indian Muslims. The editor of the "Foreign Field" photoed the interior of a mosque on whose wall was a colored picture of Christ washing the disciples' feet!

It is even felt that Islam has done good by breaking down the power of fear and the former great power of pagan secret societies. A background of knowledge of a sort, though vague and distorted, provides points of contact for the Christian missionary. To a certain extent Islam stands for the equality of man, as well as for the dignity of the individual.

A Dream of a Franciscan Pope.

Roman Catholicism is getting an airing in the press these days such as it has never before had: not in the press at large, not in the daily press, which (some say) through fear of reprisal or through domination by Romanism is afraid to discuss the subject, but in magazines and books of more independent character.

The "Living Church," leading organ of Anglo-Catholicism in this country, prints an article by Rev. Arthur B. Kinsolving, D. D., answering an article in the "Atlantic Monthly" and exposing the Roman claim to exclusive authority and supporting the right of private judgment. In the course of this article Dr. Kinsolving recalls that many years ago a devout Romanist wrote this prophecy and dream:

"A holy monk of the Franciscans will one day be elected pope. He will accept his choice as God's vocation, refuse the triple tiara and the fisherman's ring and the homage of the cardinals, and go in penance, clad in the rough habit of his order, to cry for mercy for the sins of his predecessors. And then, full of the spirit of Simon Peter after Pentecost, he will begin his duties in the spirit of forgiving love and worldwide charity. His first encyclical will have as its motto, 'Not that we have dominion over your faith, but are helpers of your joy.' He will speak not of St. Peter as the rock, but of the Lord Jesus as the only primate worthy of world homage. 'I am in your midst as he that serveth.' And then he will set to work to bring together in charity and mutual respect the scattered members of the worldwide flock of Jesus Christ, 'that they all may be one'; and in the humility of St. Francis he will leave the precincts of the Vatican to preach in his cowl an evangel of love and service, seeking only to bring men in repentance to the feet of Christ."

> Teach us, good Lord, to serve thee more faithfully; to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labor, and not to ask for any reward, save that of knowing that we do thy will, O Lord our God! Amen.

The Boston Floating Hospital.

The Boston Floating Hospital has had to face rather an unusual situation.

It had its genesis in 1891 in the work of Rev. Rufus B. Tobey, associate pastor of Berkeley Temple in charge of its institutional activities. In all the classes of need which came to him perhaps the only one which he could not relieve was that of the mother with a baby who, because of home demands, could not be sent away for a rest or vacation. The Floating Hospital of New York suggested a solution of his problem,—a boat which would take mothers and children out into the harbor for a day of rest and bring them back in time for the evening meal of the wage-earner of the family.

It was conceived as a philanthropy,—not a medical or hospital experiment,—and a doctor was in attendance only to advise if any child needed such service. Naturally an increasing number of sick or ailing children were brought, and this led to the development of the nursing and medical side of the work. Each year this service grew, to the gradual displacement of those who needed only the relief from home conditions and the upbuilding of lowered vitality.

Last year the Hospital vessel was burnt, and in considering the type of boat to replace it a committee came to the conclusion, in view of increased hospital accommodation ashore and better understanding of children's diseases, that the rebuilding of the Floating Hospital would be a waste of funds. With this report in hand the trustees believe that a larger work must be done for the

sick children of Boston whose parents are unable to provide the best air, food, care and medical skill, and are studying how best to supplement the present work among the sick children of Boston.

Roman Catholic Church Census, 1926.

The Department of Commerce announces that according to the returns received there were in the United States 18,939 churches of the Roman Catholic church in 1926, as compared with 17,375 churches in 1916. The total membership of these churches in 1926, which includes all baptized persons on the church rolls, was 18,604,850, as compared with 15,721,815 members reported in 1916.

The value of church edifices (including furniture and equipment,) as reported by 16,253 churches for 1926 was $837,206,053, which may be compared with $374,206,895 reported by 14,489 churches in 1916.

Of the 18,939 churches reporting in 1926, 7869 were located in urban territory (incorporated places of 2500 inhabitants or more,) and 11,070 were in rural areas. Of the total membership, 14,809,142 were in the urban churches and 3,795,708 in the rural churches; and of the total expenditures 6930 urban churches reported $168,404,856, and 9386 rural churches $36,118,131. The value of church property reported by 6684 urban churches was $669,681,780, and that reported by 9569 rural churches was $167,524,273.

Sunday schools were reported by 8238 churches of this denomination in 1926, with 49,497 officers and teachers and 1,201,280 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 71,370 and the number of scholars 1,860,836. In addition to Sunday schools, 5256 churches reported parochial schools, with 48,681 officers and teachers and 1,720,-504 scholars.

New York makes the best showing with 1783 churches. Pennsylvania is next, with 1729; then Illinois with 1064, and Wisconsin with 984.

Christian Marriage.

Dr. Caleb R. Stetson, rector of Trinity parish, New York City, has definite convictions upon what is and what is not Christian marriage, and he acts accordingly in so far as his parish is concerned.

"The whole subject of marriage has been dragged in the mire of late years," he writes in Trinity Year Book. Liberal ideas about marriage on the one hand, and thoughtless and careless clergymen of various denominations who are willing to perform a marriage ceremony for any who come to them, have produced undesirable conditions, he thinks.

Since the state imposes no religious standards, and allows divorce and remarriage, Dr. Stetson would urge non-Christians to be married by a civil officer, "and we must assert the fact that Christian marriage is a sacrament in which divine grace is given. The church must set herself free from this harmful association with indiscriminate marriage. Church and state should be separated in this business of marriage.

"In order to make the position of Trinity Parish perfectly clear on this important matter, we have prepared a Marriage Blank which must be filled in by persons intending to be married in Trinity Church. At the top of this blank the statement is made that 'This church does not solemnize the marriage of divorced or unbaptized persons.' The usual questions must be answered as to baptism, number of marriage, etc., and then the following pledge is signed and sworn to: 'We, the undersigned, solemnly swear, without evasion or reservation, that the above statements are true, that we are not divorced, that our parents or guardians are aware of this marriage, that we are of legal age, and that there is no impediment or objection to our marriage; and that we are entering into this marriage of our own free will, without any outside influence or coercion whatsoever.' We also require this statement to be signed by at least two witnesses who know the contracting parties."

An Apostle of Stewardship on a World Visitation.

Dr. David McConaughy of New York, who has been for some years the senior director of stewardship for the ten thousand churches of the Presbyterian denomination, has been given leave of absence in order that he may accept invitations received from the churches of India, the Philippines and Korea to install American principles of stewardship in the program of the churches in those lands. Accompanied by Mrs. Mc-

Conaughy he sailed from New York in August, and held conferences in Great Britain before sailing for India. He is due back in time for the Presbyterian General Assembly at St. Paul, Minn., next May.

This is not Dr. McConaughy's first visit to foreign fields. He went to India as the pioneer representative of the American Young Men's Christian Associations, settling in Madras at the opening of 1890, and remaining there until he had secured the central building on the Esplanade. During almost that entire period he served not only as general secretary of the local Association, but also of the India National Council, in which latter capacity he served 13 years. When he arrived there were in India 18 Y's, only one being housed at the Apollo Bunder, Bombay, and none employing an executive officer. He left 151 Associations with 24 whole-time secretaries and a dozen buildings valued at about $325,000.

Owing to a serious accident to Mrs. McConaughy on the Palni Hills in 1902 he was obliged to return to America and give up his connection with the work in India. He was engaged by the Presbyterians to help put the church on a sound financial basis. Out of this has grown his work of the past 25 years. The Every Member plan is one of the best known methods devised, but Dr. McConaughy's idea of stewardship embraces the whole life as well as money.

Dr. David McConaughy of New York.

PROTESTANT RELIGIOUS CONDITIONS IN EUROPE.

The condition of religious minorities in several parts of Europe is still grave, according to a report made to the Federal Council of Churches by Dr. Charles S. Macfarland, general secretary of the Council. The report is based upon an extended itinerary this spring and early summer, which included most of the countries on the continent of Europe, except Russia.

"Violent attacks on minority groups seem to have ceased," Dr. Macfarland reports, "except anti-Semitic outbreaks. The most difficult situation appears still to be in Roumania. The Lutherans are declared to be unable to supply their pastorates because only those of Roumanian nationality are allowed to serve, and Roumanian citizenship is hard to acquire. The law limiting the existence of minority churches to those of a certain size deprives many small communities of any church life. The repression of their schools still continues. One main school, legally restored to the Reformed church three years ago, is still held back.

"Although the new Law of Cults has been passed," the report explains, "it is not yet in operation. It does not apply with equality, gives preference to the Orthodox church, and allows too much state interference in religion." Summarizing the situation as a whole, it is described as "implicit in the whole political problem, in which it is to be hoped the League of Nations may have increasing influence. The stupidity of conquering nations in their attitude toward alien minority subjects is a sad fact of history, and is being repeated."

Concerning the general economic difficulties which have confronted the European churches since the war the report sets forth a gratifying progress toward full recovery, declaring that "when one considers the state of the European churches and nations in 1918 the extent of their recovery in ten years is almost inconceivable." As illustrative of the situation it is reported that the last two of the devastated churches in France, rebuilt with aid from the American churches, have just been completed.

The progressive influences which are at work in the Eastern Orthodox churches were also emphasized, together with an appeal for closer coöperative relations between

the American churches and the ancient churches of the Near East. Concerning this opportunity, the report said:

"A new generation of priests and students has a new outlook on the world. An increasing number of the leaders of these churches are becoming informed about and interested in the churches of the West. They have much to contribute to our common Christian spirit and life. They have an opportunity to render mediatorial service in those countries where Protestant churches are among political minorities, and there are instances of the desire of their leaders to fulfil it."

SEEDTIME AND HARVEST.

Rev. Harold H. Cook, Parana, Brazil.

The beginning of gospel work in Papanduva, state of Paraná, Brazil, is an interesting story which testifies to the faithfulness of a former worker for the Lord Jesus Christ.

In 1880 there lived in the town of Imbituva an elderly man, by name William Youngblood, but generally known as "The American." He was a Presbyterian, born in the United States. He lost no opportunity of speaking about the gospel to his friends and customers. Among the latter was Joaquim Mattheus Ferreira, who lived at Papanduva, on the old pack-mule road that went from Imbituva to Guarapuava. Senhor Joaquim earned his living with a drove of mules, carrying cargoes of merchandise along the road mentioned.

On a certain Sunday he was loading up his mules for a journey. William Youngblood, seeing him thus breaking the fourth commandment,—which unhappily is still the regular custom of many in Brazil,—spoke to him about the sin of so doing. Joaquim listened, and in deference to his friend postponed his journey till next day.

In 1883 Joaquim was once again in Imbituva, and when he returned to Papanduva took with him a Bible, given him by William Youngblood. This Bible was the first to enter Papanduva, and became Joaquim's constant companion.

The year following the first missionary to visit that part of Paraná arrived in Imbituva, where he heard about Papanduva. He went there, and was well received by Joaquim's parents. In spite of the aversion which the inhabitants had of the "Protestant priests," —as the missionaries were called by the Roman Catholic priest of Imbituva, who visited all around, warning the people of the danger,—Joaquim nevertheless invited his friends and neighbors to attend the first preaching of the gospel in Papanduva. Probably fear explains the small attendance at that first witness, but it was blessed of God in the conversion of the whole of Joaquim's family with the exception of his father, who died without coming to the light.

The first public professions of faith took place in 1886, when Joaquim and his wife were received into the church. Subsequently other members of the family were received, and from this time on Papanduva was periodically visited by various missionaries.

Recently the writer had the privilege of formally organizing the believers there into a congregation, and thus with regular preaching services established, and a promising Sunday school, the faithful work of William Youngblood has blossomed into visible and permanent fruit to the glory of God.

MOVING FORWARD IN MEXICO.

From several things which have taken place recently we have been forcibly reminded of the real strength of the young Evangelical Church of Mexico.

Mrs. Ross and I spent last week at Aguascalientes, attending the National Convention of the Evangelical forces of Mexico. Here we saw Protestantism at its best. This is an annual gathering, and representatives from all of the Christian churches in this country attend. One could not be in that convention—which lasted six days,—without feeling the strength of this young church and without rejoicing in the way that Christ is using it and training it. There were present 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200 interested persons.

Of these 143 registered delegates, coming from 16 of the 28 states of the Mexican Republic and representing 13 religious bodies, not more than 20 were foreigners. All of the others were, of course, Mexicans.

This shows that the leadership has passed from the hands of the foreigners to the Mexicans. We thank God for that! That is the goal of all mission work.

There were men and women in the convention well prepared to take this leadership; and these were only a few of the many scattered throughout the country. Their discussions, the papers they presented, their sermons, all revealed this. With few exceptions there is a spirit of harmony and brotherly love in this great Evangelical Church in this country. They are now making their plans to be missionaries to the great untouched areas of the country, that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ.

There is a spirit of earnest prayer and of intercession which speaks well for the future of the Evangelical Church of Mexico. There was appointed a committee called the Upper-Room Committee, whose special work for the year is to form Prayer Circles to call together small groups who shall meet in quiet places for prayer, to be a center for the churches during the year for the promotion of intercession for a deeper spiritual life among the Mexican people.

At this convention every phase of evangelical work was discussed,—Sunday school and Young People's work, evangelism, cooperation, woman's work and social Christian enterprises. It was, as I have said, a forcible reminder of the real and growing strength of the Evangelical Church in this country.

As is known by our friends, the Evangelical Seminary of Mexico represents the united forces of seven churches in the preparation of Christian ministers. We have seen some high water marks in this work since the opening of the seminary in February. There was organized in the heart of the seminary during the month of May a Bible Institute. This was a new departure, and of course no one knew how it would result. Twelve men came and lived in the seminary for the ten days, sharing the student life with their younger brethren, and day by day gave earnest attention to the work presented. Besides these twelve who came from eight different states and representing five different churches, there were 25 others who came in for the daily classes. Most of these were pastors, Sunday school workers, and those interested especially in young people's work. From all sides have come expressions of the benefit received from this Bible Institute. It seemed a means of binding the Christian people close together, and the Seminary has felt it a privilege to serve the church in this way.

"If we could see," "If we could know,"
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more;
He leads us till this life is o'er:
Trust and obey!

Another thing which reveals the strength of the Evangelical Church in this country was the four-day conference conducted by Dr. Wade Crawford Barclay, chairman of the committee on Religious Education of the committee on Coöperation in Latin America. This conference was held during the last week in June, and was for the purpose of discussing plans for the production and distribution of literature on Christian education in Mexico. The call was made for a select group from all of the churches to attend, and they came from 8 or 10 states of the Republic, representing most of the churches working in this country. This conference in Mexico was a part of the general plan for the production of literature on religious education for all Latin America. A special feature was the formation of plans by which Mexico might contribute her share to this larger plan. Thirteen books were called for on different phases of Christian education. Committees are to be appointed to produce these books. Some will be translations, but the general desire is that most of them shall be the work of the Mexicans themselves. Fifty-eight interested people were present at different times during the four days. We lay this great work on your hearts, for we understand quite well that men may meet and make their plans and may compile their books, but unless God blesses the work it will be in vain.

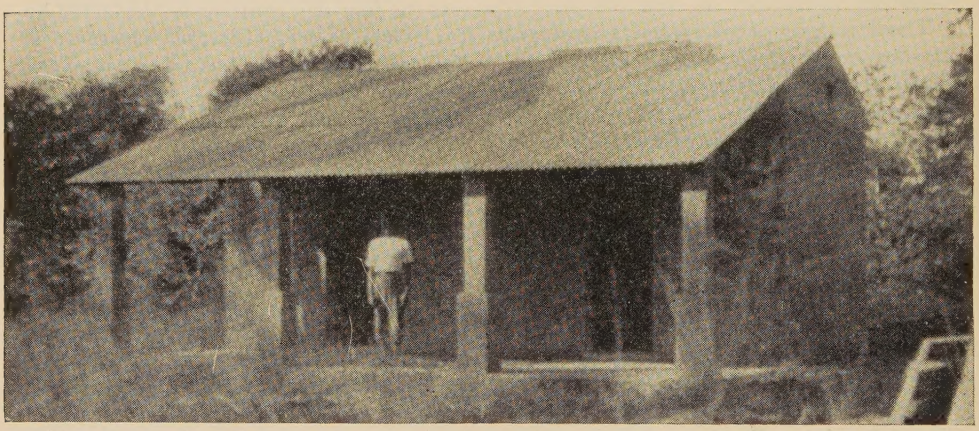
Do not forget that Mexico and the young Mexican church are going forward! Conditions are most propitious for a great advance movement. Things which might seem for awhile to work to a disadvantage will, in the long run, no doubt prove to be advantageous.

Yours for the Coming of the Kingdom in Mexico,

(Signed) W. A. Ross.

TWENTY THOUSAND LEPERS IN A SOUTH AFRICAN PARISH!

Twenty thousand lepers in various stages of the disease,—from those who have recently shown signs of infection to those who are so disfigured that they would scarcely be recognized by their nearest kinsfolk,—these are the responsibility of the Leper Camp at Inhambane in Portuguese East Africa, across the Mozambique Channel from Madagascar.



A cottage for six lepers at Inhambane, East Africa, referred to in the accompanying story.

And the workers at the Camp are making most heroic efforts to reach them. Before our Camp was established at Inhambane a feeble attempt was made by the government to give relief to the suffering lepers, but the treatment was so unsatisfactory that often some of the patients tried to run away.

Today we own 500 acres of good land, much of which is under cultivation, with several thousand cocoanut trees, 1500 coffee trees, and scattered here and there orange, lemon, guava, mango, and cashew trees, and plenty of pineapple. The river bottom land which runs through the property is excellent for rice and truck gardening.

The lepers themselves do practically all the work. And they enjoy it. They are paid a regular wage for this service, which gives them dignity and develops their characters. It also makes them feel that they have again become a part of society, that they are no longer outcasts. They make their own mats to sleep on, their own cooking pots of clay, sew most of their clothes, do their own cooking, care for the goats for milk and meat, the chickens for eggs, make fishnets, and dig their own gardens. All of this helps keep their minds off their own horrible condition, and makes them forget their really pitiful suffering. Many of the more intelligent lepers assist in treating minor ailments. The cure of leprosy sometimes requires a long time. During this trying period every possible method is employed to keep up the morale of the patients. Remember that lepers are peculiarly subject to all other diseases!

The camp is organized with a council to decide all matters pertaining to camp life, assigning work, the division of plots for individual gardens, and for settling disputes. Once a week a letter-writer comes in to compose letters to their friends. They have built a guest house some distance away, so that visiting friends can sleep there. Prayer services are conducted morning and evening, and every Sunday a pastor preaches to them. These services are appreciated by all of the patients. Daily schools to teach them reading and writing, and a monthly newspaper in the vernacular to keep them in touch with the outside world, are maintained. Thus, in as many ways as possible community life is upheld, making existence more

bearable until the glad day shall arrive when they will be pronounced cured and may return to a normal life.

Contrast the situation at Inhambane with the conditions from which many of these lepers came: crawling through the jungles dragging their disease-ridden bodies, hungry, filthy, suffering intense pain, fearing wild beasts and the "evil spirits" which they thought haunted them, wandering from place to place, seeking comfort but finding none!

Pitiful as are the audiences which gather from time to time, leaving heartbreaking impressions which never can be effaced, nevertheless the present condition of the lepers at Inhambane, with the great service the Mission is permitted to render, brings a deep joy to the workers because they have the consciousness that leprosy may be healed. Even when this seems impossible, suffering is always alleviated and comfort is brought to all. Imagine the sacrament of the Lord's Supper being administered to such a group! Think what it means to have the gospel of the healing Christ brought home to them! And what friendship and sympathy must mean to those who never knew the words!

The great number of lepers at Inhambane who need to be cared for require additional buildings. It has been found most satisfactory to house the lepers in small cottages, each containing six patients. Such a cottage may be built for $300, largely with leper labor. The support of a leper for an entire year costs only $30. Therefore, to care for the six lepers who would live in the cottage would amount to $180 for the entire group.

The Inhambane leper camp is located about six miles—by mule—from the Mission headquarters, which requires about three hours to go and come. Then there is a rough automobile road, an indirect route, taking about fifteen miles to reach the camp. $250 would convert the old mule road into an auto road which would require less than an hour there and back. The lepers could be treated by the doctor more frequently as there would be less time used in transportation, and the upkeep of the automobile would be considerably lessened. Would any reader like to help meet these needs?

This work is part of the worldwide effort carried on by the American Mission to Lepers, of which William M. Danner is secretary and Fleming H. Revell treasurer, 156 Fifth Avenue, New York City.

BY WAY OF SUGGESTION.

The Watchers, members of a Protestant "third order" founded by M. Wilfred Monod of Paris, practise the daily recitation of the Beatitudes as a spiritual discipline.

A press report from Berlin says that the growing tendency of German youth to spend week-ends in the open air has resulted in empty pews at Sunday services. To overcome this condition the Nassau Consistory decided to mount an altar on a motor truck and follow lovers of open spaces to their Sunday haunts.

Couriers were sent out to observe where most of the out-of-doors devotees could be found, and within a few weeks these traveling churches rolled into the midst of the week-end camps and started services.

It is the purpose of the week-end priests to bring the wanderers back into the fold, and not make the automobile church a permanent institution.

When the imposing Epworth-Euclid Church in Cleveland was recently dedicated all the artisans who worked on the construction of the new church were especially invited to the dedication services, including the afternoon guest service.

Some one says: "A fine gesture this!"

It surely was that, but far more than that. The gesture indicated a human interest such as the church of Jesus Christ should always show, but which is all too often lacking even when the opportunity is pushed toward us. Let us interpret this action as indicating that in the services of worship and in the activities which are to be housed in this beautiful structure the same human attitude is to be maintained toward all those who are helping to build God's temple among mankind!—"Christian Advocate."

A Six-Year-Old's Views on Church.

The following poem is vouched for in the "Christian World" as being the unassisted composition of a little girl of six-and-a-half:

It's very hot in church today,
And very sleepy to,
And the ministar's talking and talking away,
As ministars always do.

I nevar can get the thred
Of anything they say,
Both when ther sermans are being red
And when they start to pray.

If I could have church the way I like,
The ministar wouldn't be ther,
And we'd have no serman or reading from Jobe,
And only a littil prair.

And we would sing all the hymns so glad,
And then reed a littil text,
And if we got tired of the seet we had
We would go and sit in the next.

A Wayside Pulpit.

The Rev. George Midgley of Guiseley, England, has adopted a Wayside Pulpit of his own. We quote some of his posters:

"Pass it on! Pass what on? Why, that thought which brought you help or pleasure; that book or magazine or paper which you enjoyed. If it brought you interest or help or happiness, why not let others benefit too?"

"There is a calmness that gives strength and courage, and a fussiness that breeds fretfulness and failure."

"When a Christian begins to make money, God either gains a fortune or loses a man."

"When things go wrong, as they sometimes will,
And the road you're treading seems all uphill;
When the funds are low and the debts are high,
And you want to smile but you have to sigh;
When care is pressing you down a bit,—
Rest, if you must, but don't you quit!"

"What a man earns in the daytime goes into his pocket, but what he spends in the evening goes into his character."

"I heard a bird sing in the dark of December
A magical thing and sweet to remember:
'We are nearer the spring than we were in September,'
I heard a bird sing in the dark of December."

"Remember, said a Quaker to his son, in making thy way in the world a spoonful of oil will go further than a quart of vinegar."

"When you are up to your neck in hot water do what the kettle does: Sing!"—"Public Opinion" (London).

The Secret of Helpful Visitation.

PROF. DAVID SMITH.

In the earlier course of my ministry there was none of its sacred offices which troubled me more than that of pastoral visitation. It was so difficult in going from house to house to maintain simply, naturally, and unaffectedly in each the ministerial character; and what profit was there in my visiting a home unless, when I went away, there remained something of the fragrance of Christ?

One evening after a round of visitation I was sitting in my study, weary and somewhat discouraged, reading that gem of biography, St. Bernard's "Life of St. Malachy of Armagh," and I lighted upon a passage which tells how, when walking abroad in company, he would lag behind, and pausing for a moment lift up his heart and "send forth as it were a darted prayer (veluti jaculatam emittebat orationem)," and then follow on. This is an example of the devout practice known in medieval literature as ejaculatory prayer. It is a picturesque phrase. "Jaculum" means a missile,—a dart or shaft,—and the phrase depicts a wayfarer prosecuting his errand with his bow and quiver slung from his shoulder. Suddenly a bird rises and wings its way overhead, and in a moment he fits an arrow to the string and brings down the quarry.

Here, thought I, is the needful secret, the solution of my perplexity! And ever afterwards when I knocked at a door my instinctive habit was to lift up my heart and "send forth a darted prayer," entreating the Lord's presence and aid. And it made a blessed difference. I entered the home in conscious fellowship with the unseen Master, and the thought of him put kindness in my heart and refrained my lips from idle converse.

This is the secret which has helped me and which I now commend to you. "I hope," wrote Erskine of Linlathen to his sister in the year 1823, "you are finding happiness and strength in Christianity, and that you know what it is to be sensible of the presence of God. Religion seems to me to consist in that."

Cultivate the habit of letting your heart go out to Christ!—"British Weekly."

Faith honors God; God honors faith.

TROPHIES OF GRACE.

A Mountaineer Moonshiner Converted.

The chaplain of the state penitentiary at Frankfort, Ky., sends the story of a prisoner as related to him. The man became a first class prisoner and seemed thoroughly conscientious. Although unschooled, his influence was good, and he was elected treasurer of the Bible school in the penitentiary.

Here is the story:

"I was born in Perry county, Kentucky, 42 years ago, and have lived there all of my life. I was married at 24, and am the father of nine children, seven of whom are living. My father was a famous moonshiner, and one of the first jobs I remember of doing was to ride a steer to carry meal to the still. As I grew older I made moonshine and sold it, and from early childhood I drank moonshine as a matter of course. I was profane, and gave no thought to the Christian life. I have never attended Sunday school nor church more than a half-dozen times. In July 1921 I killed a man and spent seven months in the Perry county jail, awaiting trial. I was made a trusty at the jail. One day while sweeping out a cell I found a torn copy of 'Sowing and Reaping,' by D. L. Moody. Although I have never attended school I can read a little, and I managed to read what was left of the book. A short time later Rev. A. C. H. from Jackson came to preach to the prisoners and to distribute Moody literature. I asked him for a copy, and he gave me 'The Way Home.' After reading that I began reading the Bible, and became convicted of sin. That led me to prayer, and in answer to my prayer I received the assurance that my name was placed on the Book of Life. Since coming to the prison I have tried to live a Christian life and to lead others to God. I know my sins are forgiven, and when I am released from here I shall do all I can to help the folks back home to do right."

A Story from Brazil.

Strange, indeed, are some of the ways in which souls are led out of error into the truth!

A young man was converted, and became concerned about his wife and mother-in-law. Mrs. Briault of the Evangelical Union of South America went and explained the gospel to them, but found the old lady suspicious and hard to reach. However, in due course she became interested.

One night she could not sleep for a persistent ticking sound in her room. Lighting a candle she discovered that beetles were eating her "saints." These monster insects, two and a half inches long, have a fancy for paint, and were enjoying a midnight supper on holy pictures. Getting back into bed the old dame bethought herself:

"Here am I, trusting to these saints, and they can't even protect themselves from beetles."

A few days later she removed the pictures, packed them up along with her images (including a black Virgin and a black Christ, specially made for colored folk), and presented them to the missionary. She and her two daughters became earnest Christians.

She can neither read nor write, but she has a good grasp of the gospel, and virtually all who enter her home or her little shop have to hear it. She listens to the sermon on Sunday with eyes glued to the preacher's face, and is able to give a surprisingly accurate report.

Thinking of this poor Brazilian woman, unable so much as to sign her name, yet wise to win souls as she serves behind her counter, one remembers the words of the Lord Jesus, how he said:

"Many that are first shall be last, and the last shall be first."—Miss Christine I. Tinling.

CURRENT THOUGHT.

If in him we live and move and have our being, the best that a man can do is to give ear through introspection to that small inner voice which speaks to his conscience. The best forms of prayer are those of which the Spanish mystics speak, and in general all the mystics, with the title of "inner prayer." They are: mental prayer or meditation, prayer of quiet or recollection, and prayer of union or adoration and intimate communion with God.—Julio Navarro Monzo in the "Student World."

Dying in the Faith of the Resurrection.

COMMANDER EVANGELINE BOOTH.

Let us watch our daily life, that it be lived in the power of a risen Christ! Let

us meet our temptations in the strength that overcame death! And when we come to die, while our feet yet tarry in the valley, we shall catch the glory of the resurrection. This is how it was with my beloved mother.

I think upon the day she died. She passed away in a little cottage by the sea. It was stormy, and the waves which leapt high against the rugged rocks were so like the sorrow which struck hard against our breaking hearts.

We were called to her bedside, and although for two long years we had expected it, it seemed incredible to have to associate her with death.

She had been so vital to us, such a forerunner, so triumphant in her individual warfare, so glorious in her self-forgetting service for others. How could we reconcile her splendid powers with the fact of dissolution?

But death was there. We could see its gray shadow upon the precious face. The terrible suffering which had racked her was suddenly allayed. She was restful, quiet. She was beyond all speech. Her eyes—which held the brilliancy of stars to the last,—passed from one child to another, and then fastened upon my father's face, that face which had been the one face of all the world to her.

It seems that she had an understanding with my father that if speech left her before death came, and if she realized Christ was with her in the valley, she would wave her handkerchief that she might tell her husband and her children all was well with her at the last.

And so, rallying her remaining strength, she raised it up. Up, up,—once, twice, thrice! Only an instant it remained uplifted. Then the worn, tired arm sank. But still the hand was raised, and when that could no longer be upheld, her thin forefinger moved back and forth,—then fell,—the eyes closed,—and she was asleep.

But we had had the message! We knew that she had found in the valley the One for whom she looked, and that upon his breast he had given his beloved sleep.

For all time that precious finger of my dying mother, covered with the little white handkerchief signaling the triumph of grace in death, will mean more to my soul's faith than all the theological books and scientific arguments history has ever known.

If we live in the power of the resurrection we shall die in the faith of the resurrection.

Conflict in the Air.

When Christians talked a quarter of a century ago about the great conflict of this age being in the air, or the "heavenlies" (to use the Scriptural expression), they were regarded as extremists, and at best as nebulous in their thinking. Today every thinking person regards the air as one of the greatest spheres of activity and of possible strife.

From the military standpoint it is being seriously questioned whether any armament on land or sea will be of use against the overwhelming forces which can be hurled from the heavens. The problem of the earth is how to meet the bombardment from the air.

But it is not merely in the materialistic sphere that the air has become the scene of great activity. In the moral and the spiritual spheres the air is the realm that is intensely alive today.

Radio activity is pregnant with possibilities for the weal or woe of the world. The ear of man is listening in as messages are gathered up, brought by unseen forces from the ends of the earth. And those messages are at war one with the other. It was well that the church early seized the opportunity of getting on the air, but atheism is making desperate efforts to offset the advantage. Then the enemy's forces of confusion were early at work. Russellism with powerful plant sought to drown out other voices, and ignored the rights of others in its efforts to push its mistaken and misleading theories. We are thankful that the simple and faithful evangel is also being preached through the air.

But this is not all. Paul says: "We wrestle not against flesh and blood, ... but against the spiritual hosts of wickedness in the heavenlies."

Our Lord accorded to Satan the title of the prince of the power of the air. In that sphere he has sought to cut off communion between God and his saints. And it is in wrestling through this sphere of opposition in the air by prayer unto true fellowship with their Lord that Christians win their greatest triumphs on earth.

And when the closing judgments of this

age are poured out from the air upon a world still in rebellion against God, it is then the prayers of all the saints rise up as incense before God.

Radio activity in the air is a challenge to the saints to pray through this "atmosphere" to the throne of God to overcome in the heavenlies by prayer.—"Evangelical Christendom."

That Worried Look!

America, one of the wealthiest nations in the world, is likewise the most worried of all nations, Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City, declared in a recent sermon at Northfield.

Dr. Charles E. Jefferson of New York.

Worry is the most deadly national sin of the United States today, he asserted. "America is the most worried of all countries. The American face is famous for its worried expression. There is no face so worried as the American face. People from foreign countries are impressed when they stand on our street corners and look at the passing people, they have such a tired, careworn look; and that is because they are worried."

The reason we are so worried is because "we have so many things," Dr. Jefferson continued. "Things are what make one worry. The result is that we carry a great deal of worry, far greater than our fathers or our grandfathers."

Pointing to the fact that there are hundreds of millions in the world who do not have chairs, bedsteads, tables, dishes, and other possessions considered essential by the average American household, Dr. Jefferson said:

"What a job the American woman has! No wonder she is the most worried woman in the world."

"If we're not worried by the things we have, we're worried about what we do not have," the speaker continued. Many a business man is harassed almost to prostration because he knows that his wife and daughter do not have the possessions of others in their social group.

The cure of America's most besetting sin is to put the emphasis on principles and dispositions, and get one's mind off things, he asserted.

THE HOME MISSIONARY.

Rev. Neill G. Stevens, Huntsville, Ala.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell . . . . and all men did marvel. Mark 5. 19, 20.

The home missionary, like the private soldier, receives no great applause in this life. His work is usually unknown and unappreciated, and yet like the unsung hero he is a valuable asset in the advancing army of Christ.

1. He is obedient. Obedience is one of the first lessons learned by a true soldier. So the home missionary has sung, "I'll go where you want me to go." And Jesus "saith unto him, Go home to thy friends. . . . . And he departed."

2. He is brave. The cured demoniac knew that there were prejudices in his homeland. Beforetime some had feared him, and through him many swine had been lost. But he went courageously in the face of these obstacles. Likewise the home missionary has gone into fields of ignorance and prejudice, where tact and courage are an essential part of the soldier's equipment.

3. He is faithful. "And he began to publish in Decapolis how great things Jesus had done for him." And a great army of home missionaries have entered the dark and needy places carrying Jesus the light and hope of the world.

4. His work is honored. "And all men did marvel." The work of the isolated but faithful minister of the Lord will be blessed. It is he who in a large measure supplies the leaders of the future church. It is from his fields that many of the preachers come, and will continue to come,—from the cobbler's shop and the carpenter's bench. As goes the work of the faithful home missionary, so goes the entire church.

Links between Church Army and Northfield.

Captain B. F. Mountford, New York.

Something like fifty-five years ago Mr. D. L. Moody was conducting an evangelistic campaign in London, and Henry Drummond was assisting in the inquiry room. Helping Mr. Sankey with his choir was a young business man, not long converted.

One night Mr. Drummond failed to turn up for his task, and Mr. Moody set the young pianist to help the converts and penitents in the after-meeting. Then and there Wilson Carlile, founder of Church Army, got his first taste of personal evangelism. There for the first time he made vocal his own faith in the Lord Jesus Christ. Thus the present great Church Army with its 900 evangelists and its 60 separate departments of evangelistic and welfare work has real links with Northfield. In the London headquarters of Church Army is a full length portrait of Mr. Moody, painted by Edward Clifford, artist and evangelistic secretary to Mr. Carlile for 25 years.

In a recent letter to the speaker Dr. Carlile said: "I had just been converted, then Sankey put me to work, and when he left London I carried on his London choirs as mission campaigners, mostly in tents."

Some interesting letters are available. On October 14, 1875, Ira D. Sankey wrote to Mr. Carlile:

"Do you remember where we first met? It was in the Sanger Circus building in the South of London. I liked your face that day, and what you said about self coming up when you sang for the Lord. I thought to myself, That man has gotten a good look into his own heart. . . . ."

The year following Sankey, writing from 530 Fifth Avenue, New York City, said:

"Dear Brother Carlile, Your kind letter came duly to hand. I was glad to hear from you, and especially so, that you are keeping up the singing of the gospel. I have heard from others what a good work your choir is doing. . . . . We are at work here, three services a day, besides inquiry meetings. The work here is better than it was in London. In Philadelphia over 3000 persons professed to have been converted, and I do not think that included all.

"I would like to see you all, but there is many a song to sing before that day. We are glad to hear you say the young men are standing well. Write often! Your old friend, Ira D. Sankey."

Mr. Carlile worshiped for a time with the Plymouth Brethren, but they put him out of membership because he went with his father (a Congregationalist) to holy communion in the Church of England.

When he decided to leave business and become a minister he elected to be one in the Church of England "because most of the bad people claimed some sort of attachment to the Church of England," and he was longing to help bad people to be good.

Whilst yet a curate at St. Mary-Abbott, Kensington, he went out into the streets, using his cornet, and helped by a converted footman and a coachman. He saw that folk listened better to his aides than to him, and so he got the idea of training average men, workingmen, men whose hearts God had touched, training them for lay evangelism in the Church of England. Along with a few like-minded parsons he made a start in Oxford. And the result? Something like six thousand evangelists and mission sisters trained and sent out. Many later became missionaries to regions beyond. Some became clergymen. Today 900 evangelists are wearing the uniform of Church Army and serving the church and the people in a full-time capacity.

Interested folk should read the thrilling story of Wilson Carlile's life, obtainable at 65 cents and a dollar from Church Army Headquarters, Diocesan House, 406 Lafayette Street, New York City.

Capt. Mountford outlined the Church Army activities in the United States, which has employed during the past summer forty evangelists in caravans and gospel wagons, chiefly in rural parts.

He made an appeal for candidates for the work in this country. Applicants should be between 19 and 30 years of age, unmarried, greatly in love with their Lord, and desperately keen on winning men for God.

Fifteen Americans are already in the ranks of Church Army. The Training Center is located at Providence, R. I. The

next term begins on January 7th next, but all men must have had a short period of work in Church Army field service before entering the Training Center.

A cable was sent by Mr. W. R. Moody to Prebendary Carlile, now 82 years of age, conveying to him affectionate greetings from the Northfield General Conference of Christian Workers.

Worldwide Prayer for Revival.

Rev. F. B. Meyer, D. D., London.

There is a remarkable similarity between our experience today and the early years of the 18th century. A withering blight seemed to have passed over the churches. An ecclesiastical historian describing the condition of that time says that most of the churches of the United Kingdom and of America were in a low condition. Arianism and Deism prevailed, and conversions were almost unknown. So profound was the arrest on the progress of the gospel that groups of God's people were stirred up to unusual wrestlings with God, and as the result the frost began to break up, and the South winds to blow. The flowers began to spring, and the tokens of a blessed summer time appeared.

In 1744 the revival entered on its most important stage. A call to prayer was drawn up by some godly ministers in Scotland on the subject of united prayer for the Holy Ghost. A copy of this document was forwarded to America to Jonathan Edwards. It at once commended itself to him. The idea of a great prayer union with a definite purpose and aim struck him, and led him to write a treatise on the subject entitled, "A Humble Attempt to Promote an Explicit Agreement and Visible Union of God's People through the World in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, Pursuant to Scripture Promises and Prophecies Concerning the Last Time." This manifesto called for united and extraordinary prayer, and pointed out the force of Scripture promises and the urgency of God's call to his people.

Forty years after the publication of this appeal it fell into the hands of Andrew Fuller of Kettering, and led to his publishing a small publication entitled "Persuasives to Extraordinary Union in Prayer for the Revival of Real Religion." Andrew Fuller did more than incite others to pray. In his diary we find such entries as these: "Devoted this day to fasting and prayer, in conjunction with several other ministers"; "Spent the day in fasting and prayer for the revival of our churches and the spread of the gospel"; "Some outgoings of heart in prayer today for the revival of real religion, first in my own soul, and then in the churches in general."

Is not this the supreme need of the hour? We can demonstrate our faith in the Bible by argument and eloquence and enthusiastic crowds, but the supreme vindication of the book would be that Aaron's rod should bud; that beneath its spell the skeletons in the Valley of Vision should arise and become an exceeding great army; and that the "Yea" of the Holy Spirit may be heard and felt. Then, as the fire of God fell on the altar of twelve stones, suggestive of a united church, we should hear the thunder of a multitude that none could number ascribing blessing and honor and glory and power unto him that sitteth on the throne and to the Lamb for ever and ever.

A World Prayer Union was the suggestion of God's honored servants already mentioned. Has not the time come for the insistence in each of our great gatherings for earnest, intense, prolonged prayer that the living Spirit of God might not only be powerfully present at the vast demonstrations, but that each one of us who is pledged to the integrity of the Bible should also be pledged to private, personal, definite, and heaven-moving prayer, not only that the eternal God should vindicate his book, but that there should be a loosening of the long winter, and the irresistible uprush or downcoming of a worldwide springtime of revival. "Awake, O North wind, and come, thou South! Blow upon the garden that the spices thereof may flow out; and let our Beloved come into his garden, and eat his pleasant fruits!"

What a blessed result would accrue if every reader of this article, or each devoted

lover of the Bible into whose hands this paper may come, and especially every minister of the gospel, would resolve that not a day should pass without earnest and concentrated prayer for these specific twin objects, —first, for the unchallenged supremacy and divine authority of the Bible, and second, for the mighty corroboration of the Holy Spirit, so that his affirmation may come in the form of worldwide revival! The seed has been sown throughout the world. It is lying in vast accumulations everywhere. What is needed is that spring, summer, autumn should succeed to the deadness of this prolonged and dreary winter.

It has been suggested that Thursday, October 4, should be set apart to inaugurate individual and collective prayer on this behalf in all parts of the world.

The Other Side of the Hill.

Rev. Clarence A. Barbour, D. D.,

President of the Colgate-Rochester Divinity School, Rochester, N. Y.

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. Hebrews 11. 8.

Dr. F. W. Boreham of Tasmania is a well known modern essayist. His many volumes are suggestive. One of them bears the title "The Other Side of the Hill," and one of the essays in that volume gives the title to the volume as a whole.

Dr. Boreham describes himself as driving with a friend in Tasmania. As the afternoon drew on to the close it was proposed that they turn back toward home. His friend said:

"Before we turn back I would like to see what is on the other side of that hill!"

The essayist says, in substance: "That is the greatest question in the world. The pathos, the tragedy, the discovery of the ages, is packed into it. This is how history and geography came to be. Men have gone out North, South, East, West, have conquered the ranges, always under the impulse of the question, What is on the other side of that hill? They have settled here and settled there: hence your tribes, your nations, your races, your empires, came to be. It was the other side of the hill that did it."

We have recently had the visit in this country of a considerable company from England, who came to see something of the land to which the Pilgrims came of old. A little later than the day when the Pilgrims landed at Plymouth the Puritans came to Massachusetts Bay. Did you know that they brought with them what is known as the Land Grant of 1628, by which they were given title deed to all the land between two specified parallels of latitude from the Atlantic to the Pacific? The man who drew those lines on the map had no idea how far it was from the Eastern to the Western ocean.

It was nearly two hundred years after the title deed was given before, under Thomas Jefferson as secretary of state, we secured possession of Louisiana, purchased from the French. Napoleon was afterward sorry that he sold it. He never would have done so had he not been in serious trouble with England at the time. Now the territory is carved up into many of the great states of the Mississippi Valley.

Still later were the days of Lewis and Clark, who pushed out toward the Northwest, where are now the mighty commonwealths of Oregon and Washington. So the progress has been made over the Berkshires, over the Alleghanies, over the Rockies, over the Sierras, always trying to find what is on the other side of the hill. So in the covered wagons men went out across the plains and over the mountains, much like Abraham of old, who did not know whither he went.

Let me carry out the thought in certain directions which I hope will have direct relation to everyday living!

First of all, in the realm of the intellect. What vast regions there are on the other side of the hill, and how well content many people are to settle down by the Atlantic Ocean, never trying to find out what lies in the path toward the Western sea! It is amazing that so many are content to follow

the path of least resistance, and always to look for the easiest way. Sometimes I find them in the colleges. Is it not curious that students in college not infrequently try to do there what they try not to do in after life,—not to get the worth of their money? Under the elective system some students rush for what they call snap courses, courses which are reputedly easy, courses which give them the largest amount of credit for the least amount of work, irrespective of the real value of their contents.

What magazines do you regularly read? When one looks at the contents of almost any magazine stand it is not likely to increase his appreciation of the mentality of the American people. If the general run of those magazines were not bought they would not be there. That they are there is not complimentary to either taste or capacity.

The spiritual new birth is a reality. So is the intellectual new birth. We must forever be grateful to those persons and to those works of art and literature which have lifted our souls. After one learns to appreciate the great in art and in literature the cheap seems always thereafter to be the cheap thing which it is.

Go now into the realm of the sciences!

We will speak only of the realm of music, that beautiful science and art. What is your favorite music? Who are your favorite composers?

It is said of Dean Stanley that he said of himself that he knew only two tunes. One was "God Save the Queen," and the other was not; and he only knew "God Save the Queen" by the fact that people always rose when that was played. The story may or may not be true, but it is suggestive.

It is a great misfortune to know nothing of music. It is not always a matter of the musical ear: it is oftentimes the result of not being willing to pay the price in time and in effort. We have in Rochester a gentleman whose name is George Eastman. Years ago he found that the realm of music was practically unknown to him, and he made up his mind that he would explore it. So he built his new house about an organ, and as you sit in the music room you will hear the organ from all parts of the house. Then he secured an organist and a string quintette to play for him the best in the realm of music. He found out what was on the other side of the hill, and as a result the University of Rochester has the superb Eastman School of Music, where more than a thousand pupils are today finding the enrichment and the inspiration of one of the greatest of all fields.

That is why I am always particular about what hymns are sung. There is a deal of writing under the name of hymnology which is jazz, and little else. That is why we are trying to sing here the great hymns. Let us always exalt the great in that realm, and not cheapen our taste by using hymn-writing which is really unworthy of the name!

Pass now to another application, namely, the matter of the knowledge of the Bible!

How big is your Bible? Just as big as that part of this library which we call the Bible into which you have personally entered, and that is all. Let us not deceive ourselves! Simply to announce that we "believe the Bible from cover to cover" is not enough. Some—not all,—who use that expression really know little about the book concerning which they speak. Someone has said that there is such a thing as pulmonary patriotism, patriotism of the lungs. There is such a thing as pulmonary loyalty to the Bible.

This book is absolutely incomparable. There is nothing like it; there never will be. Do you really know your Bible? Are you growing increasingly to know it? Have you given time to it, and thought, and prayer? Is the study of the Bible a lifelong occupation with you?

Victor Hugo in "Les Miserables" says in substance: "In the 19th century the religious idea passed through a crisis. Some things were unlearned, and it is well that they were, providing that in unlearning one thing we learn another. Certain demolitions, breakings-down, take place; and it is right that they should, provided that they are followed by reconstruction."

Demolition without reconstruction is bad. That is my criticism of some people in the world of scholarship. Reverent and constructive examination of the Bible is not to be feared.

Apply the principle to the whole region of alleged new truth!

All about us there are voices making claims to be the voices of truth. What is to be our attitude toward such claims? I speak of three attitudes, two of them bad, one of them good. Here is an alleged new

truth; how shall I face it? Shall I say, "Reject it, it is new"? How foolish that would be! Shall I say, "Accept it, it is new"? How equally foolish that would be! The third possible attitude is that of the careful and patient searcher into truth.

Years ago one of my teachers said to me of the Bible: "I never open this book without a prayer to the Spirit of truth, that he may lead me into the truth." It is a good rule never to open this book without a prayer that the Spirit of truth will help you to interpret the truth.

So much for these four applications of the principle of which we have been thinking together, the principle of the other side of the hill. By and by in our journey we shall come to the Pacific Ocean, and we shall set out upon another stage, which also will be a stage of discovery.

During a stay of four weeks in Mentone a little while ago I found in the cemetery above the old church of St. Michel two graves. One was that of Alfred Edersheim, who wrote what was in his day a standard life of Christ. The other was John Richard Green. His resting place faces out toward Mentone, toward Monte Carlo, toward Nice and Cannes,—all that wonderful prospect! On the stone at the head of his grave are these words, "John Richard Green, historian of the English people." Then the date of his birth and of his death, then these other words, which have not been far from me since I read them:

"He died learning."

Like Abraham he went out not knowing whither he went, but he went with the spirit of the disciple, the spirit of the seeker after truth.

The Enduring Influence of the Old Testament.

Digest of an Address given at Chicago Theological Seminary by Dr. Ludwig Kohler of the University of Zurich, Switzerland.

It is a long story to tell its influence, and a complicated story too. The writing of the whole Old Testament covers more than a thousand years. But before it was finished the Old Testament opened its mouth to the whole of humanity that then constituted the realm of civilization.

As long as the Old Testament existed only in its original Hebrew it was the book of a little part of humanity. Nobody could read it except the Jews. But after the Greek translation was made it became accessible to everybody. And now began the splendid missionary work the Jews of the last three centuries B. C. carried on. They compassed sea and land to make proselytes; and not for their compassing, but for their binding heavy burdens and laying them upon men's shoulders, Jesus blames them. As soon as a Christian congregation emerged, like a lighthouse in the dark, the Christians did the same: they compassed sea and land to bring comfort and salvation to longing souls. More than all did Paul, the humblest and the most zealous among them. Wherever Paul came he carried the Greek Old Testament, the Septuagint, as we usually call this translation, in his bag. The old word sounded in a new voice. The Hebrew book was heard by the heathen peoples, and with the gospel worked the greatest change the world ever has seen.

The book could work in that manner because it spoke with a claim no other book then made. It became a Jewish doctrine that this book was of divine origin, not a human product, but older, wiser, more trustworthy, nay, what is still more, the only trustworthy revelation for all times past and coming. This claim was stressed in Jewish theology and philosophy. It was accepted by a world longing for steadfastness. It was accepted by the Christian church. The Koran too gives a record, however deformed it may be, of the sayings and teachings of the Old Testament.

Take that record of liberty, holy to all Americans, your Declaration of Independence! In it are thoughts and even expressions derived from the Old Testament and taken out of it. The names of your famous countrymen are many of them taken from the Old Testament, and show how familiar it was to your ancestors. Walk past the walls of the museums and churches of the whole world, and you will never understand what their pictures and statues represent unless you carry in your memory the con-

tents of the Old Testament. Turn to philosophy and law and the beginnings of science! All their pages and thoughts are filled with the record of the Old Testament. That book did not make our world, but more than any other spiritual power it helped and contributed to give our world form and contents.

If I am not mistaken it was Voltaire who once said that men always need only a few leading thoughts to live with. The sentence is meant to be mockery, but in reality it is a great truth, and not a bad one. Humanity's main thoughts have always been but a few. Turning around them our literature and philosophy, our childish endeavor to get at the real meaning of life and the world, are waving and sighing like a whirlpool. Of those leading thoughts the Old Testament had some to give to humanity. I should like to present only four of their groups to your patient ears.

First is the great truth of monotheism.

Antiquity was driven to despair because it had not one God, but many gods, and was losing all its gods. "All the gods of the peoples are idols." Such was the common conviction of the last centuries of antiquity. Arose the Old Testament and said: "God does exist. Don't ask which God! There is only one God, the true God, the everlasting God, the maker and ruler of the ends of the earth." Humanity cannot live without God. The Old Testament gave the belief in God to humanity. And what a God he was, free from any distinction of sex, free from graven images, unseen, unimaginable, not fixed to a temple or country! It was the Old Testament that taught men God the omnipresent, the Lord of heaven and earth.

Second is the notion of ethics.

God who is good demands a man who is good. Honesty of mind, earnestness of endeavor, righteousness of acts, those have been the aims of religious life since that day.

I want to turn your kind attention to a story which is very famous and very strange. It is the story of the fall of man. All of us have the same experience, and have it, alas! not only once. We go through desire, temptation, seducement, doubt and opposition against law and order, transgression, awakening, shame, compunction, anguish and flight. All of us lose Paradise, and the stations of our way out of it are well known. Therefore no page in the world's literatures can be found which touches ourselves more than this page of the Old Testament.

The Old Testament gave the word and idea of sin to humanity. This gift is one of the constituent forces of the modern world. The real struggle of the present time is exactly the same as it ever was,—man's attitude toward his duty. It is only fair to add that the Old Testament is not able to give one more thing, it does not show the way out of all sorrows. It is the book of law and demand. The New Testament is the book of force and help.

Third is the social value of the Old Testament.

The ancient writers liked to tease the Jews on account of two of their peculiarities, abstinence from pork and sabbath observance. This latter the Christians took over in their observance of a holyday every week. In the present time the social legislation of all civilized nations has accepted that holyday as understood. Throughout the world, where social responsibility is awake, you will find that sabbath rest is granted by law.

Fourth, the prophets of the Old Testament are the first thinkers to present a new and deeper conception of history.

For them history is humanity's movement towards the everlasting kingdom of God. They lifted up the heads of all mankind, and poured hope into all hearts.

It is a common experience that some of the gifts we receive have their time and make us happy, and thereafter they fade away. But there are other gifts, and those are the best gifts, which in the beginning make us happy, and yet it takes some time until we really know what their full value is. The gifts of the Old Testament are like those gifts, the full importance of which is not obvious at the first hour.

The influence of the Old Testament was great from its beginning. It became greater and greater century after century. And the influence of the Old Testament will endure as long as men will say with the reformer of my country, Ulrich Zwingli:

"With the help of God, let us work for the kingdom of God!"

The Lord Jesus Christ—II.

Rev. Professor James Moffatt, D. D., New York.

Yesterday I spoke on the first of the three great names or titles of the Lord Jesus Christ, the word "Christ," the earliest word or name for him who came in the long processes of history with an expectation behind it, and with many in his nation looking out for him because he had been prophesied in previous generations.

Well now, this Christ who came was called Jesus. "Christ" was a title, and then it became a personal name, but the name "Jesus" was his own personal name.

Emerson says that the name of Jesus is not so much written as plowed into the history of this world. Emerson would not have called Jesus Lord in the sense that the Christian church does, but he recognized, in looking around, that the name Jesus had made him more to the world than a name.

Jesus was not an uncommon name, remember: it was rather a common name in the days of our Lord. There was actually a priest who was called Jesus when Jesus of Nazareth was a youth in Galilee. There is nothing to distinguish Jesus' name from that of the other boys and men called Jesus in the country, with the exception that he fulfilled his name as no one else did.

People then had a great belief in the significance of a name. We have lost that to a large extent in our modern life, when parents give children names for odd reasons or for no reasons, so that when the children grow up they often wonder for what reason they were given their names. They sometimes resent their names. In the older world the name was supposed to express the character, and so often when a person changed his life he got a new name.

The word Jesus is a shortened form of the word Joshua, and the word Joshua in Hebrew meant savior. A Jesus person was a person who saved. And when the Christian church thought about their Jesus they said he lived up to his name as nobody else did. "Thou shalt call his name Jesus, for he shall save his people from their sins." Jesus is Saviour: that is the meaning of the term as we have it in the gospel.

> He did not come to judge the world,
> He did not come to blame,
> He did not only come to seek,—
> It was to save he came:
> And when we call him Saviour
> We call him by his name!

The New Testament, which is all about Jesus, is the story of the gospel, and "gospel" just means God's story, or God's tale. Now the gospel is the story of the act of God for the salvation of man. It means God revealing himself in power and love; not telling people about love, but showing them love. It is not enough to tell a person about goodness or love: they want to be shown it. When Jesus came it was showing the world in a real human life what God's mind and purpose were.

Saving means more than just delivering. We may think of saving life simply as rescuing. If you see a person drowning, you jump in and get him safely to shore, but when you get him safe on the shore the real work of saving isn't done. Saving means giving life. And whenever you read about saving in the New Testament you must remember it means not rescuing from danger merely, but giving life. Jesus came to give life, and to put meaning into life from God. Salvation means life-giving, and Jesus came to do that work in the world.

To be perfectly simple and definite about his life, remember that when we think about B. C. and A. D. we mean "Before Christ" and "Anno Domini." The reason is that in the old days people thought that Jesus was born in the first year A. D. We have now discovered, thanks to astronomy, that Jesus was born some years before that. The most likely view is that Jesus was born about the year 7 B. C., or between 5 and 7 B. C., and that he was crucified about 29 or 30 A. D. Born about 7 B. C., he lived a real life: he was born a baby, he grew up to be a man, and he died at the age of 36 or 37.

The Real Jesus.

When we read the Gospels today it seems to us that he is one of the most real figures in the world. You are growing up to understand Jesus in a way that when I was a boy we could not, because I lived at the beginning of the movement which made a human and real Jesus more accessible. In the older generations it was a divine Jesus whom the people saw. Thus Martin Luther said that

when he was a boy everybody thought about Jesus as the great and terrible judge. He was thought of as you still see him in great pictures at Rome. Luther was haunted by a terror of Jesus. There was no kindness in him. He was a great judge who at the end of the world sent some to heaven and some to hell, and poor Luther shook with fear at the thought of this Jesus.

I remember when I was a boy and began to be interested in what was going on in the church, I had the impression that Jesus evidently had lived a long time ago. Then there was a great deal of preaching about the second coming of Christ, and I thought Christ was evidently coming back to the world. The church which I attended, and in which my father held office, had the good custom of having the boys and girls sit through the communion service. I did not know what it meant, but it impressed me. Two things that struck me most forcibly were when the minister said, "This do in remembrance of me," and also the words, "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." That seemed to mean an interval between a Jesus who had lived and a Jesus who was coming back again. Then there came the great discovery of the real Jesus. We were shown in the Gospels that Jesus really had lived, and a new world was opened up. We began to realize that this Jesus whom we were taught to expect was one to whom we could look up, and live in his spirit today. By following his life and teaching and fellowship we could know this Jesus, make him as real to ourselves as anything in the world.

Now that has always been a difficult thing. Thus, a lot of people who lived near Jesus admitted that he had been on earth, that he was born of Mary, that he lived, and was crucified; but, they said, the divine Jesus never suffered. They spoke about the divine Christ, the spirit which came to him at his baptism, stayed with him all his life, and then left him before the crucifixion. They said, Christ is so divine he could not suffer. In wanting to make Jesus divine they actually said he was not a real person, just a kind of phantom. His divine nature passed into him and out again.

For a long time the church had to argue with those people. Some of you come from churches where the Apostles' Creed is recited on Sunday. It is directed against this very mistake. "I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead . . . ." The creed drives against those people who would not believe in the reality of Jesus.

Dr. James Moffatt of New York.

Today we find it more easy to understand that Jesus was real, and yet while we understand this we must remember that there has never been a true Christianity without Jesus. Today people are trying to construct a Christianity that leaves Jesus out, or that does not give him any great place, and often these people make a beautiful thing of it. But that kind of religion is like a cut flower. It does not last more than a day or two. There is never any root to these Christianities. Our Christianity has lived because it has gathered around the Lord Jesus Christ; not looking back or forward to Jesus, but looking up to him as Lord. That is why the New Testament and the Apostles' Creed rest upon the actual fact of Jesus. This actually happened: Jesus was born, he lived, he was tempted, he died.

You may ask, Why all this fuss about things that happened long ago? Well, because it is through these things that happened long ago that we get the complete revelation of God's love.

People sometimes say, Why do you bother about all this proof of Jesus? Can't you

believe that God is love? Do you remember how Browning said, "God, thou art love: I build my faith on that"? How did Browning know that? He was building his faith on a faith! Where is your proof? If I were to leave the Bible or the Gospels out of account I would have great difficulty in believing that God is love.

For example, if any of you have read books on wasps and bees you will know the terrible cruelty of some of these insects. A great deal of nature seems like that, and you can't easily believe that God is love till you see him coming to light with a purpose of moral life, creating new personalities, forgiving sins, opening up fellowship. That is love.

That is why the New Testament insists upon these facts of Jesus. It is only through these that you get a firm basis on which to say, "I believe that God is love." You and I cannot change these facts, but they change us. And that is why we call the Lord "Jesus."

Looking unto Jesus.

It is a great thing to read not only the Gospels, but to know how people felt who had not seen Jesus. Now there is one book in the New Testament which you may have felt is more difficult and distant than any other book. Indeed, there are two which young people seem to avoid. One is Revelation, and the other is the epistle to the Hebrews.

In the epistle to the Hebrews we find page after page about high priests and sacrifices, and we do not know a world where people sacrifice. These pages are rather difficult to us, though the same writer goes off into raptures about the divine Christ as a high priest in heaven. Yet it is this epistle that insists upon his reality and human nature, —"tempted just as we are." And at one point the writer goes on to say, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith!"

Remarkable words,—"Looking unto Jesus"! Because, as you know, to run means you have to keep your eye pretty strictly upon your course. "Let us run," says this writer, "looking unto Jesus!" What he means is just this: the motive power of your life lies always in the direction of your heart. It is your ambition and aims that really carry you forward. If I want to know where a person is going I ask him what he is setting his mind upon. Now, says the apostle, let us run our course, looking unto Jesus! The motive power of the Christian life is looking at Jesus, the author and finisher of our faith. That does not mean Jesus finished faith and gave it to us: it means that Jesus lived by faith. He was the pioneer and perfecter of faith. Wherever you open the life of Jesus you find him living by faith, the same kind of faith you and I have got to live by.

One of the first difficulties we meet in life is delay. Then when we go on in life we meet disappointments, and at the end of life we meet death. Faith has got to meet these three things,—delay, disappointment, and death. And Jesus shows how we can meet these with faith.

We hear about him when he was twelve. He went back to the country town in Galilee, and worked in a shop, and for over 18 years, between 12 and 33, Jesus lived in the obscure town or village of Nazareth. These are the most exciting and ambitious years of life. Jesus, who had the sense of being from God, coming into the world for a great purpose, lived through them without having any call to come forward into the world. Yet he waited. His faith in God helped him to hold out steadily, and not grow impatient.

In the course of five or six years there will probably come to you a time when you look for a position in the world, and you may find there are delays, that you can't get what you want. You are apt to lose your faith in God then, and demand that God give you everything at once. Remember, Jesus had a far longer delay than you will ever have to face! For over 18 years the Son of God remained quiet in Nazareth, waiting; and of course because he waited his faith grew stronger, because he could control himself and obey God. It is the testing time of your life when you have to pass through a delay.

Then came disappointments. When Jesus did go into the world he expected to be received with enthusiasm, and he was. For a few months people accepted him as a great teacher. Then he began to speak, and he spoke in such a way that the consciences of the authorities became uneasy. People fell

off gradually, and soon he was left with just a handful of disciples loyal to him. The crowds had gone. He had failed, from the human viewpoint, in his appeal to the nation. He knew disappointment, but his faith rose that God would carry through the work in other ways. So in our life we must learn that our faith is being tested by disappointment.

Then came the last supreme difficulty of death. Now death is a tremendously real thing. The question is, Can faith meet death? Which is the more real thing, death or faith? Jesus said faith, and he went forward to death believing that there was something deeper than death, and that God would bring his cause through. And God did. He brought Christ through death to life.

We have to meet that final difficulty, but I want to suggest, wherever you find your faith being tested, remember that Jesus Christ was through that before you! He knows exactly what it means to hesitate, to doubt, to grow bitter. He lived the real life of faith. He was a real man, and because he was real he could enter into our experiences from first to last.

Now that in bare outline is what the church means by speaking about Jesus. He who faced death in faith and rose again on that Easter Sunday, this Jesus founded a kingdom that has never been blotted out of the world. There has never been a Sunday since then that men and women have not gathered to lift their hearts in homage to the Lord Jesus Christ.

This kingdom of his is living, and it lives because it is founded upon his real life, a real life with the real love of God under it and before it.

(To be continued.)

The Mind of Christ.

Rev. Louis Matthews Sweet, Ph. D., New York.

We have the mind of Christ. 1 Corinthians 2. 16.

The clue to everything worth thinking about, everything worth feeling, everything worth doing in this world is in somebody's mind. Every institution we have, everything that makes up the equipment and the enrichment of our life, has come by way of somebody's mind. The entire path of human progress, from wherever man began to wherever he is going, is from mind to mind. Some scientists tell us man began without clothing, without equipment: the weakest of all the animals, the most limited in vision and endurance. Everything against him in the struggle for life except the power to think. And everything we have has come to us by way of somebody's mind.

Nothing is any good to you until it has been thought through by someone. And the thing that interests me may not interest you. It is the difference in the type of our minds. It is not a matter of brain, apparently. We talk about brain, but physicians and scientists have never been able to find the difference in brain size, but in brain power. Sometimes a little brain has got a lot in it. My brain is good enough if it is well used. One of our great scientists has said that if he could get a young chimpanzee and develop him there is no earthly reason why he should not make a philosopher out of him.

But what a difference in our minds! It is mind that is the creative thing, and how absolutely differently patterned! I am going to take a type of mind—just to illustrate what I have in what I call my mind,—which is to me almost miraculous,—a mind that has the ability to read a blue print. I want a house built, and I have a vague notion that I want the parlor in front, and the kitchen behind, and a study, and a nursery for the children, and a certain number of windows, and the chimney up and down. A vague notion of all that sort of thing, but I could not build it. So I get an architect, and I tell him in general what I want, and he translates it into a blue print that I can't read. Then the architect hands the print to a builder, and he translates that blue print back again into timbers and glass, and I have a house. Now I could not do that if the penalty for not doing it should be the electric chair. My mind is not built that way.

The marvelous thing to me in the whole history of our race is the way certain minds have been gifted in certain directions, and

have been able to make certain great contributions to the enrichment and advancement of life. When God wants to give the world music, for example, he does not spread it out thin all over the human race: he gives us a mind that is compact of music. We have the mind of Beethoven, and of Bach. All music in the whole world is different after the mind gets its opportunity. There is another miracle!

I always wanted to be an opera singer when I was a young fellow, and there were only two difficulties in the way: in the first place I had no voice, and in the second I had a fundamentally inaccurate ear. I can detect a whole note different, but no more, and do you know that a really great musician can detect 1/16th of a note?

I heard of the leader of a great orchestra, who, when his orchestra was in full motion, stopped them and said:

"One of the second violins is not playing!"

Now there were about twelve or fifteen second violins, and if they had all stopped I would never have known. That shows a difference in the mind.

Now get back to that thought: everything we have that enriches life,—our institutions, our poetry, our laws, our homes, our schools, the things we have delight in,—were first of all the dream of somebody's mind; and everything that is discovered, every new development of life, comes from some mind which catches it and brings it to us. It is a divine method.

There are secrets all about us, perfectly amazing things, secrets everywhere waiting for some mind to discover them. Wasn't it a curious thing that bacteriology was waiting for a Frenchman of the 19th century to discover,—Pasteur's discoveries? Nothing has been the same in the realm of science and possibly health since Pasteur lived, since that devout young Frenchman began thinking.

Now will you come back to my text? I would like to have you read that second chapter of Paul's first epistle to his Corinthian friends,—it is a marvelous chapter,—not for a pious exercise, but read it as a living bit of human thinking, a section out of a great mind.

Paul is talking about wisdom, which is a tricky kind of a thing. We know a lot in this age, but I am a bit shaky about our wisdom. Knowledge grows, but wisdom lingers. And Paul comes around to the thought that the key to wisdom is the mind of Christ, just as the key to every secret the world has ever discovered was somebody's mind.

Two Types of Philosophy.

Did it ever occur to you that there are only two types of philosophy? There have been a great many philosophers, but only two types of philosophy.

One has been to have a center in God. The ancients used to say that God is the measure of all things. That is true, isn't it? You can't get the conclusion until you get the mind of God on it.

That is what Kepler said when he discovered the laws of planetary motion. He tried nineteen calculations before he mastered those planetary motions. When Kepler discovered the laws of planetary motion, that planets follow certain laws, he said:

"O God, I have thought thy thoughts after thee!"

If you know anything about the world, if you get any of these secrets, you have got hold of a thought of God, and the only way to understand anything is to get God's idea of it. God made this world, and only God knows the secrets that we are after. But here is the trouble. How are we going to know what God thinks?

I don't know how you feel about your mind, but I know how I feel about mine when I try to think God's thoughts. I have tired to compare the little I can learn. Knowledge is infinite; it grows all the time. Everything we discover simply enlarges the circle of what we don't know.

A friend of mine was searching through the museums of London for a certain thing, and he found great difficulty in finding it. Finally in the South Kensington Gardens he got next to the curator, and the curator told him the thing he was after. In the course of the conversation this curator said to him:

"I had an interesting experience with H. G. Wells this afternoon. H. G. Wells came here and said to me, 'I have just come from the new cathedral of London, and I am glad to be out of it. The colored lights, and the great dome, it was dim and mysterious Now I have come to this museum with windows in every direction, and no mystery: it is all open.'"

The curator said: "Wells, there isn't a case in this entire museum that isn't crammed with mystery! There isn't a single thing you see spread out with all the light on it that isn't mysterious!"

What makes it mysterious? Why is this world made up of things so baffling to our minds? Well, I will tell you. Do you know how to play chess? Chess is a difficult game. What makes it difficult? It is a mysterious game. What makes it mysterious and difficult? Nothing but a certain number of men on the board, and each one has its function prescribed! The knight, the king, the pawn, the castle, the bishop can only do certain things. It is the mind of the person with whom you are playing! And that is what makes the universe mysterious: it is the mind that is back of it. If we could get into that mind, at once the light would flood in from every direction. The mind of God! God is the measure of all things.

The other philosophy is that man is the measure of all things. And that is true too, isn't it? What do you know except through your own mind? However great your teachers and your textbooks, you learn with your own mind. That is the difficulty. If I could only take a textbook into an examination, what a figure I could get!

And all we know about the universe is our thought of the universe, the way we have worked it out, thought it through. Much thought is the universe we know. Human personality and much thought are the measure of all the reality we know.

Now how get our two schools of philosophers together? Man is the measure, God is the measure: how can we get them together?

Paul got them together when he said we have the mind of Christ. The marvelous thing about that is that in the mind of Christ we have the meeting point of the mind of God and the mind of man. God thinking in terms of man, that is the mind of Christ.

The Mind of Christ.

There are three things about the mind of Christ I want to summarize in a few sentences.

One is its focal intensity. It is concentrated on a focus.

How many different things are you interested in? Supposing this entire distinguished assembly would write down each one on a sheet of paper, "I am interested in the following things," and then pool all our interests, what a marvelous range of interest! What a wonderful variety it would be! Some would be interested in birds, some in flowers, some in astronomy, some in society,—there would be no limit to it.

Now I won't say that the mind of Jesus was narrow, because I am perfectly aware that it wasn't, because he touched a wide range; but everything he touched upon in his thinking and in his speaking was all centered in one thing. Jesus was interested only in thinking of them and of the world as they related to God.

The lily of the field, he saw its beauty, and realized how Solomon in all his glory was not arrayed like one of these, but his interest in the lily of the field was its relationship to God. God gave it its clothing and beauty. And so all the way through. The focal intensity of the supreme mind of Christ put all of it in the light of this one thing, how it related to God. The world's supreme mind centered on that one thing.

The second thing I would like to have you notice in the mind of Christ is its clarity, divine clarity.

How clear that mind was! Translucent! It let light through, it was light itself. The simplicity of the things that Jesus spoke about, everyday things! Take his parables! The whole range of his teaching never went outside the range of what people could see every day. But how marvelously that light shined through, how clearly! Were you ever puzzled by what Jesus said?

I have looked down into water where I could count the pebbles on the floor of the sea six or eight fathoms below me, but you never can see to the bottom of a mud puddle if it is only two inches deep. The light, the clearness, the simplicity of Jesus! You always know what he means. And though the depth of it is amazing, like the ocean it has the clearness.

One thing more, the eternal significance of the mind of Christ.

Nothing becomes outlawed or out of style quicker than thought. Your clothes get out of style rather quickly. Do you like to wear last year's clothes? No, you can always tell them.

A certain man wrote to a scientist and said: "We need more room in our library for new books. How shall we find room enough?"

"Take out all books in my subject over ten years old, and you will have plenty of room," was the reply.

Thoughts soon become outlawed, except for a few great divine utterances that we call classics. Thought goes out of style. Writers that are all the craze while they are alive are forgetten when they are buried. You can't find their books ten years afterwards.

Here is the marvelous thing: Jesus never spoke a single sentence that isn't of intense moment to the world today! And the world knows it. They may not be willing to follow it, but they are always interested in it. If you believe in God it is the God of Jesus that you believe in; if you do not believe in God it is the God of Jesus you do not believe in.

What he said is a living thing. In studying the mind of Christ you are not studying something that is purely ancient, historical.

It was the supreme mind of all history and time, the mind where the divergent philosophies of the world come together. Would you know what God thinks about the world and life? Turn to the mind of Jesus! You want to know how life looks to man? Turn again to the mind of Jesus! We know little enough about God, we know none too much about man, but thank heaven, we have the mind of Christ!

The Lord's Prayer.

I. "Our Father Which Art in Heaven."

Rev. Donald Fraser, M. D., Central Africa.

I wish to speak from day to day on the prayer that our Lord taught his disciples to pray (Matthew 6). We speak of it loosely as the Lord's Prayer, but it is really the disciples' prayer, for Jesus did not pray this prayer himself.

He taught his disciples to say, "Our Father." That does not mean ours and his, but rather mine and yours. So he said, "My God and your God," "My Father and your Father." For God the Father was to Jesus Christ in an altogether different relationship from anything which we can approach.

There are many books written on prayer today, but I confess I have read few, because it seems to me that to learn about the art of prayer is the worst way to learn to pray. You don't teach a child to walk by teaching him first the physiology of motion. He stumbles along, and by exercise he learns to walk. If we want to be disciples of Christ in the school of prayer, the best way to learn to pray is to stretch out our hands toward God and stumble toward prayer.

One heard again and again during the War that men had learned to pray in the time of a fearful crisis, but I have never heard of one who entered into the school of prayer through that time of crisis. They learned to cry, but not to pray; for prayer is a drawing near of the soul to God. There may be no petition in our prayer, yet our prayer may be most real.

Prayer is the respiration of a soul that learns to breathe in the atmosphere of God. And just as a man who learns to live in the open air feels in a close room that he cannot breathe, he is being suffocated, so a soul that has learned his need of God throws open the windows of prayer that he may breathe the atmosphere of God. And it is in this breathing of God's atmosphere that we pray.

Realization.

Notice first of all the title, "Our Father which art in heaven." That title teaches that the first approach to God is realization. We must realize God. In the olden days the Jews when they prayed used to wait one hour before they uttered God's name, trying to realize him, and after they prayed they waited another hour before they came back to the world. I do not recommend that fashion, and yet one wants to believe that it is necessary, before we speak to God, to realize him, that we be not guilty of entering his presence with impertinence.

Dr. Andrew Murray once spoke to me about the lost art of meditation, and I fancy

there is no art more lost and forgotten than this in our hurrying, bustling days. We want to make our prayers short and snappy, just as we want to have preaching short and snappy. But there is a familiar idea of prayer in the Old Testament called waiting upon God. It takes time to be holy. It takes time to pray.

On the other hand, there are men who seem to enter immediately into the holy of holies when they pray, for they live constantly within that place. Our Lord himself had but to say "Father," and immediately he and God were together. I remember Sir Alexander Simpson coming to see me when I was in the hospital. He sat and talked about different things, and then suddenly, before I was aware, I found he was talking to God. He seemed to pass naturally from ordinary conversation into prayer.

There died two or three weeks ago in Cairo one of the holiest men I ever got to know and love, Canon Gairdner, a great Arabic scholar and missionary to the Mohammedans. I remember as students our speaking together of the deep things of God. It was a common habit of his to begin to pray in the midst of our conversation. As we walked along the crowded streets at times Gairdner was praying by my side. He seemed to talk with God as with men.

It is when a soul rests in the atmosphere of God that he finds God is closer to him than breathing, nearer than hands and feet. He can be spoken to as a friend. We have but to say "Father," and we are in his presence.

Notice, when you say "Father" to God there are two implications, God's relation to us and our relation to God. There is the implication of the richness of a father's relation to a son and of the boldness of a son's relation to a father.

It is like the two aspects of words we often confuse, dedication and consecration. Dedication is a man's handing over the keys of life to God, and consecration is God's taking those keys and unlocking our life. So when we say "Father" we think of God's thoughts toward us, and all the riches of a father's wealth, and we think of the privileges of a son who dares to claim that wealth as his own. For no man or woman can say to God "Father" without entering into a wonderful new realization. The most wonderful thing Christ offers to the world is the new dignity and the honor he sets upon us, the children of men.

Dignity.

I think of an old Mashona woman in Africa whose tribe was hunted and harried by the Matabele year after year, and their property was taken from them. Finally peace came, and the gospel of Jesus came. One woman of this harried tribe was heard to pray:

"O God, once we were the dogs of the Matabele: today we are the daughters of a king!"

If we have seen God and dare to call him Father we pass immediately out of our commonplaceness and poverty into the dignity and wealth of the inheritance of children of God.

George Meredith says: "Blessed are they who save us from self-despising!" Many a man and woman go through this world unable to taste its joy, unable to live the fulness of life, they are so full of self-despising. If there is one thing that gives dignity to men it is that we dare to call God our Father.

In the idea of the fatherhood of God you are thinking not only of power, but of love: for it is one thing to recognize the omnipotence of God, and another thing to recognize the beneficence, the love that permeates the power. In the Koran Islam's God "acknowledges no rule or standard or limit save his own sole and absolute will, ... this tremendous autocrat, this uncontrolled and unsympathizing power." But in the Christian revelation there is power with God, and there is forgiveness that he may be feared. And it is because mercy tempers his power that we dare to call him Father, and we dare to speak to him.

But notice, we say: "Our Father who art in heaven." Not a father such as our own parents! We do not approach him with a familiarity which breeds contempt, but when we speak to God as Father we recognize he is far above us, God in heaven, God to be adored, a Father of infinite resources.

In that wonderful book called "A Gentleman in Prison" there is the story of a Japanese criminal who was brought to Christ in prison. He tells how he found a fellow

prisoner in tears, and asked him what was wrong. He said:

"Brother, listen to me! I have just received a letter from my little boy, who tells me that in school when the other boys tease him they taunt him because his father is a thief and a criminal in prison; and the little boy runs home and hides himself, and is afraid to play with his fellows because they taunt him that his father is in jail."

And the poor thief in prison was broken down and ashamed because his child was ashamed of his father. But when Paul speaks of God the Father whom we approach he says again and again, "To whom be glory forever and ever." And it is because our Father is not a father of power merely, but a father of infinite goodness, that we say, "Glory be to God the Father, and glory be to God the Son." If you think of God as holy Father, you will recognize that you must approach him with preparation, reverence, and filial trust.

They used to have in Central Africa a local deity, Chikang'ombe, the great god of the hill that thrust its head into the mist. For years there was a woman dedicated to this god. She lived apart. Sometimes when the wind blew from the Northwest, breaking the maize field, they said the god had come to visit his wife, and the dedicated woman sat in her hut. She put forth the fire, and made her hut tidy and clean, and sat cowering for the god to come to her. For she recognized that when the god comes she must make a place meet for his coming.

When we come to God in prayer, we would believe that he is coming to us, and we would make ready the chamber of our lives, so that he may find a fit place to dwell in.

What do you mean when you speak of God the Father? What is a father? You will find several meanings of fatherhood in the Bible. First of all, the father is the progenitor or begetter of things. Thus, in Genesis 4. 20, "And Adah bare Jabal: he was the father of such as dwell in tents, and have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ." He was the father of musicians because he first learned to play and taught men to play.

The father and the begetter. That is, it seems to me, what binds us to God when we pray to the Father, for he made and loves all with the love of the begetter.

That wonderful evangelical book, the book of Jonah, ends with the most evangelical word in the Old Testament, that God cared even for the cattle in the city. Jesus speaks of God's care for the birds, he feeds them; and for the grass, he clothes it with flowers. How much more does he care for us, his most precious creation? No barrier of race limits his love. So when we come to speak to God we immediately think of God's marvelous care for us, the creation of his own hand whom he cannot despise. And a Father's omnipotence can exercise itself on behalf of a world that cannot care for itself.

We tell the story of the Highland chief who had seven foster brothers who stood close to him in the battle to defend him. Every time one fell another stepped in between the swords of the enemies and the body of their chief, and as he stepped in he cried, "Another for Hector!" Seven brothers to defend the body of their chief, and each one died at his feet! "I admire the clansmen," said Principal Rainey, "but I am not so sure about the chief. One thinks it would have fitted him better to die for the children of his race, or with them, than to have come off with a whole skin from such a battle as that."

Now blessed be God, we thrust ourselves into the battle knowing that our chief has died for us, that he is not coming off with a whole skin, but he rather has thrust his body between the enemy and us! It is because of what he has suffered that we give him our whole-hearted loyalty.

Sonship.

This brings me to say a few words about the idea of sonship. If you call God Father you call yourself a son of God. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!

Two or three years ago I was down in Cape Town at the intervarsity sports. There was a great crowd of Europeans. I had come out of Central Africa rather terrified at seeing so many Europeans, and feeling a stranger among them. I met there a missionary I knew, and there was a young lady

with him. He did not introduce her, but when he had greeted me he said:

"Look into her eyes and tell me who she is!"

I looked into her eyes, and immediately I named her, for I saw her mother in her face. Isn't it one of the wonderful things of nature, this reproduction of the parent in the child?

I have a son who is the likeness of his grandfather,—his mother's father,—yet he never knew his grandfather. All his little ways of doing things are reproduced in him, yet he never saw him. Curious traits and mannerisms appear in the grandson, yet he never saw him. By some strange method of nature he inherits the mannerisms of his progenitor.

I would like to believe that when we become sons and daughters of God the mannerisms of our Father will be reproduced in us, and that when men look upon us they see in us the face of our Father. Saints are men and women who make it easier for others to believe in God. Again and again men say, "Where shall we find God, and what is he like?" If there is anything of the likeness of God in us they say, "There is the family likeness! God must be like so-and-so." What a tremendous thing this would be if only we could so reproduce God,—the Father appearing in the son, and the son daring to use his privileges as a child of God.

We have in Africa the father or the mother of a village, and all the villagers are his or her children. If a son goes away to the mines to work he shares with his father his wealth when he returns. The father demands from the son certain duties and labors, but then the son demands from the father certain responsibilities, too. For the father cannot call himself father and receive from the son unless also he guards the child and becomes a true father to him.

I once saw a murder case being tried by a native tribunal in Central Africa. It was interesting to me that when the murderer was proved guilty it was not he, it was his "father" who was punished. I spoke to the chief and said:

"What a strange travesty of justice this is!"

The chief told me that what the child does the father is responsible for. By this rule social order was maintained, for the one man who received benefits from his community was responsible for maintaining the order of that community, and if it became disorderly he was punished.

In our conception of the Father we must put not only our thought of his character, but of his provision for his children. "For," says St. Paul, "the children ought not to lay up for the parents, but the parents for the children" (2 Corinthians 12. 14). All that the Father has is ours. We are heirs that can already claim our inheritance. He is not an impoverished parent, but one in whom are riches, and glory, and honor, and power.

Fellowship.

Last of all let me say that in this word "Our" Father there is a great and mighty word of human fellowship. For we do not pray alone, but in the company of all saints. I had the honor to be one of a large family,—there were eight of us. I would not be an only child for all the luxury an only child may have, for in this community one knows how each enriches the other. And I am not the only child of God, but share with all the saints God's riches and inheritance. When we come to pray we do not pray alone, but in the fellowship of all the world.

During the War men learned how much it meant to be backed by a dedicated nation. We too want to know how much it means to be backed by a dedicated church. In all our seeking of God others are seeking him with us, and in all our service others are interceding with us. There is not a man in the ministry but is aware at times that some one is praying for him, and many a time an answer comes in ways he is not expecting, in the grace and power that they have brought him. One of my fellow missionaries describes how on a lonely tour, sitting in his tent one sabbath evening, he took up the Assembly reports to read, and found breaking upon him a sense of that wider fellowship with the whole church which is making for the kingdom of God. Immediately all sense of loneliness passed, and he found himself marching with a great army.

Wheresoe'er in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate.

(To be continued.)

Heirlooms.

Mrs. Henry W. Peabody, Beverly, Mass.

Most of us have some little fabric of the past, some bit of handiwork that has come down to us from mother or grandmother or great-grandmother. It may be a piece of old lace, or a jewel in an ancient setting, a wedding veil possibly, or an old gown, a chair or table or clock which we prize because it cannot be bought or duplicated in any store or factory. It is distinctive, it is our inheritance, and we love it. It may be only a homely bit of hand work, a rising-sun bed quilt or a hooked rug, or it may be a dainty set of luster China, or the old blue teapot or pitcher beloved by grandmother or Aunt Liza.

Maiden aunts and grandmothers have done much to foster this love for old days and antiques. It is only within a few years that New England has begun to commercialize them.

But there are other heirlooms which we may also claim as legitimate heirs, things of the mind and spirit which we did not create and which we cannot duplicate.

There is our inheritance of language, with its literature beyond price not approached by the cheap tawdry efforts of many modern writers. There were indecencies of the times in some of our English classics, but they are clean compared with the indecencies of certain up-to-date writers whose highest form of wit is blasphemy. They cannot possibly understand the love which is in some of us for the writings of the past.

Art and music from the past come refreshingly into our jazz age, and more and more by contrast we are prizing that inheritance.

A radical has just discovered Victorians, and has declared for them in a recent magazine article. We believe there will be a trend backward from the modern literary atrocities, and this age will rediscover the golden age of letters.

We come from many countries here at Northfield. Not only the Mayflower, but Ellis Island is represented, and other nations and nationalities are meeting here this week. We are all, in our secret hearts, rather rejoicing in our own national inheritance. No Chinese or Japanese or Mexican, like these lovely women on this platform, would change their ancient heritage for ours. Some of us, however, have several varieties of nationalities in our own person, six or eight, the combination of which we claim in this country of ours as American.

We rather like our own families, our family names and traditions. We are glad when we see such loyalty to the family. There is nothing more tragic to our minds than one who tramples a good name in the mud.

A manufacturer said to me, of his trade school here in Massachusetts, with some fourteen nationalities:

"The Poles are the best for training as skilled workmen."

"And who are the worst?" we asked.

"Degenerate Americans, bearing some of the best names in Massachusetts."

What a pity to degrade a name made for us in the past! We destroy this precious thing handed down as our heirloom, which once defamed we cannot restore easily. It is true, we can make our lives sublime and pass on to the next generation something finer and better than we have received. "A good name is rather to be chosen than great riches."

We are impressed just now with the inheritance of our government, this democracy made for us by great men of the past. They prayed as they worked out the Constitution, which Gladstone pronounced the greatest human document. It was in the Constitutional Convention in 1787 that Benjamin Franklin, certainly not a sentimentalist or over-religious, found his only solution in prayer. After nearly five weeks of angry controversy they were about to give up when Franklin, a practical man of affairs, addressing the chairman, spoke as follows:

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writing that except the Lord build the house they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid we shall succeed

in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter from this unfortunate instance despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

"I therefore beg leave to move that henceforth prayers imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

And so the Constitution came down to us through all the troublous days of revolution, rebellion, Civil War and the early pioneer days of the West. It came to us through prayer. It will only be preserved, this greatest heirloom of our nation, by prayerful men and women who will stand in this evil day for the fundamentals of this national faith found in the Constitution.

Some of us would die for the Constitution, but some who are ready to die for it are quite unwilling to live for it if it conflicts with their personal liberty or their unwholesome appetites.

It is with some anxiety that we realize that soon, even now, we are to pass this treasure over to you young women. The week up here on the hilltop has reassured some of us. We are quite sure of you, but are you clear enough and strong enough to protect that which has been committed to your care? You have not seemed to be lacking in pep and red blood and righteous freedom, and we have not even suspected a hip flask, nor have we smelt a cigarette, though we understand that all young people are devoted to these habits when they are not petting!

We hand to you with our Constitution and laws certain convictions and loyalties, and our patriotism, which are for you heirlooms, priceless, impossible to replace if they should be lost. Will you preserve them?

These New England hillside farms sent out men and women who made the Golden West. We need now to guard and redeem this early home of Americans, which has been despoiled by traitors to our Constitution and our laws.

Love of country comes next to our spiritual inheritance. Away back in the past it began, the building of the church of Christ. It has altered in some respects, taking its ritual and architecture from various periods and nations, but it is the old faith delivered to the saints.

And now I come to my text, which might have been written by me to you. It happens to be from a man of great experience and spiritual power to a younger man who must have been as dear to him as some of you are to us. Paul writing to Timothy says:

"I call to remembrance the unfeigned faith which dwelt in thy grandmother Lois, and thy mother Eunice, and I believe is in thee also."

As I look into your faces and recall some of your mothers and grandmothers whom I have known in the past, precious memories come to my mind. It is a joy beyond telling to find you also guarding, appreciating, loving this faith as men and women have guarded it and loved it through all the ages from generation to generation.

We saw this illustrated in the scene in the pageant this week. Queen Bertha, a young girl of sixteen, came from her home in France to England to marry the heathen king of Kent, making only one condition, that she might continue in her Christian faith. She had received this heirloom of faith with her jewels from her grandmother Queen Clotilda, who had heard the gospel from Augustine. Queen Bertha's life and teaching won her heathen husband, and so through this young girl the gospel of Christ entered Britain. It is a lovely story for you girls whose ancestors received this message which later came into our new world from England. The old stones of Queen Bertha's chapel in Canterbury still stand, a memorial to this fair young queen who kept the faith committed to her. We need still her queenly dignity, purity and exquisite poise. We see no great value in the present fashion of going beyond decencies and dignity of thought and expression. "Whatsoever things are lovely and of good report, think on these," and clean thinking will usually result in clean speech. Queen Bertha's precious heir-

loom has become yours and mine to cherish and hand down again to those who follow us.

We represent many churches here tonight, but only one Lord and one gospel of our Lord Jesus Christ.

In closing I ask you to take again as your precious possession and heirloom this book of God, the Holy Bible! Let no man take away from the words of this book, divinely inspired, the only record we have of the dealings of God with men, and of the birth, life and sacrifice of his only Son, our Lord! You will find more profit from prayerful study than from clever criticism. It requires far more faith to accept the teachings of destructive critics than to take simply the words of the book and try them in your life. No other book or teaching can possibly take its place. It is yours, as it has been mine, for youth and age, in joy and sorrow, for life and for death. Hold fast and guard this book, the heirloom of your church and mine!

As we go down from this hilltop experience, never more wonderful and beautiful than it has been this past week, I leave with you these old personal letters of Paul to Timothy as my personal message to you. Read and follow the teaching, and pass it on to those whom you can reach and serve in your generation! Some of you have the great joy of going to the uttermost parts of the earth in his name. Others may stay and help to carry on the work which will make it possible for them to go. There need not be a narrow restricted life for any of us. The life of the Spirit is the same here or there, and nothing can separate us from the love of Christ, inperishable, infinitely precious, equally valuable in all ages, your heirloom and mine, if we claim it.

The Best Robe.

Rev. John A. MacSporran, D. D., Orange, N. J.

But the father said to his servants, Bring forth the best robe and put it on him! Luke 15. 22.

The heart of the Father in heaven is pained and shamed when he sees any of his children in soiled, ugly, cheap or shabby garments. The divine voice is always saying:

"Put off those old rags, put on these princely things!"

My authority for that bold assertion is the great text that I have chosen in that most perfect and beautiful story which all the world has treasured as the good news of Jesus' revelation of God.

When the boy, away from home among the swine, poor, desolate, ashamed, with that troubled conflict in his own soul, when at last he swallows his pride and follows the path of honor, and says, "Father, I have sinned, and am no more worthy to be called thy son: make me one of thy hired servants," then the father, with the penetrating insight of holy love, sees the transformation, rejoices in the honorable and manly choice of the son, his willingness to take his medicine without whining or blaming anyone else, and in great joy cries out:

"Bring forth quickly the best robe and put it on him!"

A most important thing to know about God is just that. He is always doing that. That is his attitude and his desire for every one of us. The love of God is constantly saying for all of us when we come home:

"Bring forth the best robe and put it on him!"

God brings forth his best in nature. All this wonderful glory of nature's loveliness, which inspires such rapture in our souls and leads us into a mystical sense of our creator's joy, into the heart of things, is the visible evidence that God is bringing forth his best for us in the world we live in.

But it is preëminently in grace, not in nature, that God has brought forth his best for us,—in the incarnation of his Son, our Saviour, Jesus Christ. We see in him the beauty and the truth and the goodness of the Eternal become flesh and dwelling among us. He is the ideal of all perfection. All through the ages men have looked adoringly at our blessed Lord, saying, "Behold the man!" In him the best is brought forth for our sins, for our sorrows, and for the satisfaction of our human spirit. The gospel of Jesus Christ therefore appeals only to those who want the best. It is for aristocrats, those who can be satisfied with noth-

ing less than the best. For them God is calling:

"Bring forth quickly the best robe and put it on!"

As you read the Gospels you discover that Christ was doing that all the time.

When he met that shallow creature, the woman at the well, the woman who tried to be witty, in that marvelous conversation lasting only a few moments he brought forth the best and sent her away crying:

"Come, see one who has told me all things! Can this be the Christ?"

When that little scheming, sordid Jew, who had sold his patriotism and his soul in order to become a tax-collector, wanted to see Jesus and climbed a sycomore tree to view the procession, you know what happened. The Master looked up at him and said:

"Come down, for today I must abide at thy house!"

Again he brought forth the best and put it on—Zaccheus!

As I ponder this wonderful text and think of it in connection with the whole teaching of the Bible I discover that the most important question in life is just this: What shall I wear?

Silly and shallow people are always asking such questions. They never come to Northfield, but there are such people. They are always interested in clothes more than in anything else. Sometimes you hear them say, "Oh, dear! I haven't a decent thing to wear," when they have a whole closet full. Yet in a deep and true sense they are speaking God's truth.

The most shocking and perilous thing about this age of ours is this loss of shame over nakedness. Man is the only living creature who needs to put on clothes. The animals are all dressed up in their furs. The birds come all decked out in their fine plumage. But we human beings must make and weave our own. Clothes are essential to health and to decency, to joy and to the growth and protection of our character. This return to animalism in our day and this exhibitionism of the human body are something to be deplored.

But that is not the kind of nakedness I was thinking of, although there is a connection between that and the wretched disgraceful, unclothed state I want you to consider. Many people who take careful pains to polish their noses and finger nails constantly, and who are forever fussing about what they shall put on their bodies, do not seem to realize that they haven't a thing fit to wear when they appear among God's children.

Their minds are practically unclothed. All they have is some cast-off, second-hand things from the intellectual rag-bag. You look at them in horror, and wonder how they dare to show themselves with so little on their minds.

Their characters are full of holes, falling to pieces and patched up with a lot of ridiculous, flimsy and faded odds and ends which will not stand any kind of serious wear and tear. You look at them, even if you are no better off yourself, and say, "She made that ethical garment herself, and she does not realize how terrible it is!"

The religious clothes a great many people are wearing today are heirlooms from the wardrobes of their grandfathers and their grandaunts. They are out of date, ill-fitting and unadapted to the needs of our time. Those garments looked beautiful upon the old folks. They were made for them, and suited their needs perfectly. But they make those who wear them today look rather queer and foolish. However, there was great stuff in those old garments that is good to be used again. The quality is there, which our age, with all its machine-made, flimsy attempts, is not reproducing. Remember that!

So this is the call to our souls in the name of God, and this is the religion of our Lord Jesus Christ. This is his appeal to us. This is the love of God seeking to find expression in winning your heart: "Bring forth the best and put it on!"

We are always trying to do that in our own stupid, blundering way.

You remember one story of the parental folly that is constantly being reproduced over and over again in our time. There was Jacob, quite a religious man in his way, but Jacob wanted to show his special pleasure in his favorite son, and he decked him out in a coat of many colors, and nearly ruined the boy. He became an insufferable prig, and no wonder his brothers hated him! The psychology of that coat got hold of him, spoiling him just as it would spoil any

boy today. It is fortunate for Joseph that he had to put off that paternal robe, and that he had to win his own coat of many colors.

We of the church perhaps have not always brought forth our best, or it has been poor indeed. I appeal to you, come and help us bring forth the best! Give us your love, your trust and your help! We need your faith. Oh, what a church ours will be if we wear the best garments of our Lord! Your disappointment, when you go back home from this precious experience of the week here at Northfield, may be that you get into an atmosphere that will not appreciate what you have experienced. It will be disappointing and discouraging. That will be your supreme opportunity. Bring forth your best and put it on! Wear the garments of Christ, the love and truth of his character!

I look at you young people, and I wonder what you will choose to wear. Look through everything in the world's wardrobe and its treasury of jewels! I ask you, Is there anything there comparable to the seamless robe of Christ and his pearl of great price? I assure you it is God's best. Will you put it on? Will you bring forth the best in love and in service and in kindness, and put it on for the sake of those who know him not, and lead them one by one to our Lord and Saviour? They can be attracted and won by the beauty of the character of his friends.

No man can evade being not only his brother's keeper, but also his brother's brother.—Dr. John McDowell.

Some Links with the Past in John's Gospel.

REV. J. EAST HARRISON.

Creation. 1. 1-3.
Moses. 1. 16, 17.
The Lamb of God. 1. 29.
Jacob's Ladder, 1. 51.
The Serpent Uplifted. 3. 14, 15.
Jacob's Well. 4. 12.
The Old Testament. 5. 39-47.
The Manna. 6. 31-35.
The Rock. 7. 37-38.
The Pillar of Fire. 8. 12.
Abraham. 8. 31, 42-58.
The Promised King. 12. 12-18.

Stretch forth thy hand, with something in it!

What the Workingman Missed.

"It seems to me there is one thing we have left out here. It is the cross."

This, we were told, was the comment of one of the workmen who had helped turn Convention Hall into a cathedral for the Methodist General Conference in Kansas City.

He added: "I have an illuminated cross, and I would like to hang it in the most prominent place in the hall, so that every delegate every day will see it."

Religion without the cross, the church without the cross, individual discipleship without the cross, the one essential element missing!

Perhaps this workingman, who spoke better than he knew, indicates to us why some of our preaching and teaching is without the kind of appeal that grips the wills of men and helps to change their lives.—"Christian Advocate."

Gift Subscription Fund.

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I want to express my appreciation of your magazine. I am now 76 years old, and my children insist on my taking life easy. Every morning I read Rev. F. B. Meyer's exposition of the Scriptures before I arise. In these strenuous days we need to lie down in green pastures and beside the still waters in order to restore our souls.—Mrs. N. P. W.

Next Month—Annual Missionary Number.

The American Indian, D. Paul Reed.
African Womanhood in the Making, Mrs. Donald Fraser, M. D., Central Africa.
Evangelism in India, Mrs. Henry Scudder.
Rich in a Day: An affecting experience in a circuit rider's home life, told by his wife, Mrs. Charles S. Warner.
The Ministry of Sanctified Remembrance: An Armistice Day sermon, Dr. J. H. Jowett.
Book of Job (continued), Dr. F. B. Meyer.
Books of Missionary Interest.
S. François de Sales. A book review.

Life and Letters of Paul.

October 7, 1928.

Paul in Ephesus.

Acts 19. 8-20; Ephesians 4. 11-16.

Paul in Ephesus.

To get the whole story, begin at 18. 24! A Jew named Apollos,—an eloquent man and mighty in the Scriptures, but knowing only the baptism of John,—arrived in Ephesus and went to work. Two Christian Jews, Aquila and his wife Priscilla, heard him, detected his limited knowledge, and instructed him more fully regarding Christ, so that now he had a more useful ministry.

Enter Paul! It is his third missionary journey (18. 23), and his second visit to Ephesus. On the first visit (18. 19-21) he had reasoned with Jews in the synagogue, and promised to return to the city again, if God willed. And here he is.

The first incident recorded is his finding certain near-Christians—were they earlier disciples of Apollos?—who knew nothing of the Holy Spirit, but upon whom the Spirit came in Pentecostal power after Paul had instructed them (19. 1-7).

Of his long stay in Ephesus the first three months were passed by Paul with the synagogue as his base for reasoning and holding discussions. That was Paul's strong point. Trained as a rabbi and a Pharisee, he was thoroughly posted in the tenets of Judaism, and he knew the facts of our Lord's life, and his teachings. We have a sample of his teaching in the paragraph from the epistle Paul wrote these Ephesians selected for today's lesson.

While Paul made some disciples, other Jews hardened in unbelief, and found fault with the Christian Way. So Paul pulled out of the synagogue with his following, and held forth daily in a lecture room (9). Gentiles would be more likely to come and hear Paul here, and he would get closer to the life of pagan Ephesus. This was his base for two fruitful years: during which a church was established, and also, it is believed, the seven churches of Revelation 2 and 3 were founded and built up, while the whole district was evangelized (10). Read 20. 17-38, and see the lesson for October 28!

Visualize this extension of Paul's ministry! Compare it with a missionary's work today! A missionary settles down in a strategic center, and holds meetings. Visitors from nearby villages attend his meetings and carry home news of what they have seen and heard. Soon the whole district is evangelized by itineration.

The record next tells how GOD used Paul to work unusual miracles (powers), and gave him such success that awe fell upon all the people and the name of the Lord Jesus was magnified (11-18). Any miracle is a marvel, but how "special"? We are not told how or why, but we infer they were specially adapted to the character and need of that great pagan city, where spiritism and fraud and a beastly heathen religion were rampant. Fear was followed by belief, genuine repentance, confession, and a bonfire of magic scrolls. And so the word of God had wider sweep and more glorious triumphs (19, 20).

Of late years there has been a recrudescence of spiritism, fortune-telling, and other forms of occultism in all civilized lands. The antidote to this is the Word of God. If all the paraphernalia of these mediums and gypsies in any large city were gathered together today they would make quite a bonfire! We sometimes read that when a witch doctor in Africa, for example, becomes a Christian he brings his stock-in-trade, and burns it up. Genuine conversion is followed by a break with the old life and all its habits and implements.

Paul's letter to the Ephesians.

Paul wrote this letter from prison at Rome some years later. Read it through at a sitting! It contains in chapters 1 to 3 deep teaching about the believer's standing in grace and about the church as the body of Christ, while in chapters 4 to 6 it turns to the believer's daily walk and warfare. The passage for today, 4. 11-16, has to do with the different gifts for specialized ministries in the church (11), and their purpose (12). Evidently practical needs had already led to simple organization in the early churches.

This passage can be simplified by explaining what the words mean,—though there is always danger of confusing the truth in so doing. Note the figures of speech Paul uses in his effort to convey divine truth in human language!

The goal to be achieved—13, 16. Christ is our standard. Measure ourselves by him!

Dangers that threaten—14. Already Paul saw that believers had to beware of teachers who by cleverness and cunning were trying to mislead them.

The right way—holding the truth and growing up together in love into Christ—15.

Golden Text—We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Ephesians 2. 10.

October 14, 1928.

Spiritual Gifts.

1 Corinthians 12 to 14. Lesson portion, 12. 4-7, 31; 13.

In 1 Corinthians 12 to 14 Paul discusses

spiritual gifts or endowments for service and worship. There are varieties of talents, of service, of activities, but the same Spirit, Lord, God; and "to each one is given his spiritual illumination for the common good" (Moffatt), 12. 4-7. But gifts are only good if ministered in love, so Paul pauses to speak of love (13).

This passage, the best known and liked of all Paul's writings, is so simple and so sublime that exposition and even illustration are apt to spoil it. Even a child can understand what Paul means if he can understand the wording. Read over the passage and meditate on it until it fills your mind and heart! There is nothing like it in all literature: yet some say Paul was coldly intellectual.

For teaching purposes the chapter may be divided thus:

Verses 1-3. Lovelessness. The necessity of love.

A negative picture, in which Paul uses himself as a possible example of a gifted person who lacks love. Eloquence (human and angelic), prophecy, faith, philanthropy, and even self-sacrifice, are reduced to nothingness without love. In other words, the motive or spirit is the supreme matter in life. A man's gifts and possibilities are alive only when love is their life.

To prove it, Paul now proceeds—not to define but to describe love, its qualities and imperishableness and superiority.

Verses 4-7. The nature of love. What it is and does: what it is not and does not do.

There are 15 particulars in these verses. Explain them in everyday language!

Love is the soil in which the Christian graces grow. It leaves no room for selfishness and unsocial feelings. It is not an abstract theory, but a living force that pulses through all conduct and relations with others. As such, it would settle all the world's woes and problems.

To make the verses more personal, substitute "Christ" or "A Christlike man or woman" for "love" and see how they read!

Verses 8-12. The permanence of love. A forward look.

Paul rises in descriptive power and (as it were) writes in capitals as he shows its abiding quality and its supremacy over all else. For all else is temporary, partial, imperfect, immature, incomplete.

Yet he reveals a consciousness of imperfect knowledge at best. For "every experience of its power to sweeten and sanctify life is only to be regarded as a prophecy of complete victory and satisfaction in that day when Christ shall come again and be known of his people face to face." This involves the fact of continuity of human character.

Verse 13. The superiority of love.

Why is love greatest? Because God is love. The Bible nowhere says that God is faith, or hope.

Follow after love, 14. 1.

The chapter division at this point is the most unfortunate in all the Bible. Paul never leaves his readers up in the air. No matter how exalted his theme he always connects duty with doctrine, conduct with creed. Here, having finished the sublime description of love, he immediately adds the exhortation:

"Follow after love! Make love your aim." (Moffatt.)

It is the snap to the whip. See that your scholars do not miss it.

Years ago D. L. Moody and some friends who were coöperating in a London campaign were invited to spend a few days resting in an English country house. On Sunday morning they asked Henry Drummond to lead a service. One who was present tells the writer that Mr. Drummond spoke on 1 Corinthians 13. His remarks were so fine that Mr. Moody asked him to come to Northfield the following summer and repeat them at the student conference. Mr. Drummond did so and the report of that address has become a Christian classic under the title "The Greatest Thing in the World."

You could not do better than give each of your scholars a copy of the booklet.

Golden Text—Now abideth faith, hope, love, these three: and the greatest of these is love! 1 Corinthians 13. 13.

October 21, 1928.

Christian Stewardship.

2 Corinthians 8 and 9. Lesson portion, 8. 1-9; 9. 6, 7, 15.

Paul had written the church in Corinth about a collection for the poor saints in Jerusalem (1 Corinthians 16. 1-3). In these two chapters he returns to the matter, and in the course of his appeal he gives several points in the Christian doctrine of giving.

His method is such as we use today,—to stir up a church by telling what other churches have done.

How the churches of Macedonia gave, 8. 1-5.

Paul is in Macedonia as he writes, and as he thinks how the churches in Philippi and Thessalonica have responded to his appeal he proposes to tell Corinth about them.

They had severe trial and extreme poverty, yet they gave with abounding gladness and rich generosity. They gave up to their ability, and even beyond it. They did not need to be nagged, but earnestly begged of their own accord to be allowed to share in the collection. The secret was that they gave themselves first.

The poor are always, in proportion, the most sympathetic and generous givers. They give till it hurts, to the point of self-denial.

If one has given one's self to God, giving of one's time and means for his cause is easy and joyous.

Appeal to Corinth, 8. 6-9.

Titus had just come from Corinth, where

he had started the collection. So Paul makes him (as it were) his agent for speeding up the drive for funds on his return. He knew they were better off than the Macedonians, but he makes no demand on them,—no quota or anything of that sort,—but he urges them to round out their Christian character by abounding in the grace of giving along with the other graces they possess. For it is a grace that needs to be cultivated like the other graces. This would prove the sincerity of their love. Consecration, says Dr. Holden, has a cash value. Stinginess in money matters throws a suspicion on one's Christian character. A Christian who is close and mean does not regard giving as a privilege, but as a privation to be evaded.

But in addition to the zeal of others Paul holds Lord Jesus before these Corinthians as a higher example in the grace of giving. He is our ideal in this as in all else.

The spirit of giving, 9. 6, 7, 15.

These verses sound like mottoes, and should be memorized.

Paul says giving is like seed-sowing. It is not waste, it is not throwing money away. There is a return, scant or bountiful according to the measure of one's giving. Will your harvest be large or small?

Every man—it is a privilege belonging to every believer,—should give purposefully and from the heart. Not with a feeling of regret, nor from a sense of duty. God loves one who is glad to give.

And once again before closing his exhortation Paul's mind turns to Christ, and in a burst of praise he sees Christ as the gift of God, indescribable in his preciousness and glories.

We have invented many modern methods for raising money, but we have not improved on Paul's spirit and principles in Christian giving. Without the latter, money-raising is hard work. What a contrast between the Macedonian response and the thankless task of raising money in too many cases today!

Golden Text—First they gave their own selves to the Lord! 2 Corinthians 8. 5.

October 28, 1928.

Paul's Last Journey to Jerusalem.

Acts 20 and 21. Lesson portion, 20. 17-38; 2 Corinthians 11. 28.

Three weeks ago we were in Ephesus with Paul. Leaving there, he continued his (third) missionary journey, as purposed (19. 21), through Macedonia and Greece (20. 1-3). On account of a plot of the Jews his return trip was over the same course, thence by ship to Troas, and from Troas to Miletus (3-16). The route should be followed on a map, noting any incidents at stopping places, the friends who accompanied him, etc. What Paul's visit must have meant to those isolated groups of believers!

From Miletus Paul sent to Ephesus for the elders (presbyters) of the church there,—leaders of the various congregations,—in order that he might say farewell to them and give them a formal charge as officials (17). It is the only recorded address of Paul to a body of believers, and has to do with matters personal to himself and them, and with church doctrine and order. Paul's interests and responsibilities were both local and apostolic. He lays bare his soul. He reveals himself as a forward-thinking leader regarding his own future and the church's.

Review, 18-21.

First he recalls his own life and ministry among them,—his humility of mind, his tears, his trials,—his faithful testimony in public meeting and from house to house.

Then he looks forward and speaks of his immediate plans and all they involve (22-24).

Based upon all this he asserts that he has a clear record (25-27),—that he has faithfully discharged all responsibility for their spiritual standing because he has declared all the counsel (purpose, plan) of God. He has preached a full gospel, not shunning those aspects that sinners dislike nor falling short in all that God promises and provides in Christ Jesus.

How will it be with preachers and teachers in this day if they fail to preach and teach all the counsel of God? And what about those who reject such counsel?

Warning and exhortation, 28-35.

Having given proof of his own faithfulness he can now exhort them regarding their future responsibilities when he is gone. The significant matters here are what he says about the elders and the church. The Holy Ghost made them overseers (bishops). Their administrative responsibility is to feed the blood-bought church. After the personal ministry of the apostles has ceased, perils will arise from without and from within,—wolves and apostates,—which it will be their duty to cope with. But though Paul is leaving them, they have God and his word. These are their resources in times of peril.

More remarks based on his own example follow, including an exhortation to social service by working hard and succoring the needy. Paul closes with prayer.

Then an affecting scene occurs, as his hearers show their regard for him in Oriental fashion. What love and devotion! It reveals the more tender side of Paul's ministry. The same spirit may be found today, more especially in heathen lands where converts are few and isolated, and appreciative of their fathers in Christ.

It all reads like the account of an eyewitness.

Golden Text—Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive! Acts 20. 35.

Christian Endeavor Topics

Mrs. Ida Q. Moulton.

Workers Together with God.

1 Corinthians 3. 1-9. October 7.

An inventor examined a locomotive and found that its history exhibited more than a hundred and fifty improvements during the last century. Each wheel, each lever, each device was named, and told the story of the inventor.

One said: "Here's my steam chest!"

Another said: "Here's my piston rod!"

Another: "Here is my converter!"

Every one of these devices is now found in the completed locomotive, and the invention of each worker has proved to be abidingly useful.

Would you, O Christian, immortalize your work? Then work in harmony with the immortal One!

* * * * *

From the "Sunday Companion" comes the following allegory:

"I am going to paint the house," said a big can of paint, waiting, already mixed, in the work-room.

"No, I am going to paint it," the paint brush asserted, bristling with indignation.

"You are, are you?" sneered the ladder lying against the wall. "How far would either of you go without me?"

Just then the painter, who overheard these self-confident remarks, ventured to put in a word.

"Perhaps I'd better take a holiday," said he quietly.

The most efficient of us cannot do Christian work without God. The right thing has never been done yet by going about it the wrong way.

* * * * *

During a revival service a man prayed for the conversion of a neighbor, and said:

"O Lord, touch my neighbor with thy finger, with thy finger, Lord!"

Just then an inner voice said:

"You are God's finger! Did you ever speak to your neighbor concerning his soul's salvation? You go and touch the man, and your prayer shall be heard!"

"There are many things," says one, "which God does in which we have no part. He paints the golden sunsets, keeps the stars in their orbits, sends rain and sunshine, scents the rose and lily with sweetness. But there are other great and beautiful things that he permits us to do as his co-workers. He gives us an opportunity through service to put the tints of immortal beauty on human souls."

"Lord, lay some soul upon my heart,
And love that soul through me,
And may I nobly do my part
To win that soul for thee!"

* * * * *

When Mrs. W. R. Moody was a young girl she went with her father, Major Whittle, to England. During the voyage her father asked her to distribute some tracts, beginning with the first cabin, of which she was a member. This wasn't an easy thing to do, but she did it. When she got to the 3rd class or steerage passengers, as she handed a tract to one man he said:

"I'll take this, Miss, because you went to your own kind first."

Working together with God means, "Return to thy house and tell them," "Beginning at Jerusalem," and "Over against thine own house."

"What if I do with ardor
What a thousand could, maybe,
And leave undone forever
What was meant for only me?"

The Christian's Duty as a Voter.

Matthew 22. 15-22. October 14.

For the Voter's Consideration.

V—erily, verily I say to you that a patriotic mouth doesn't always mean a patriotic vote.

"O—h, one vote will not affect the election one way or the other! It doesn't matter whether I go to the polls or not," said a really good man recently. Did you know that one vote gave Texas to the U. S.? One vote made California a part of the Union? One vote elected Gov. Morton of Massachusetts in 1839? One vote in the electoral college in 1876 decided who should be president of the United States? Let no man underestimate the importance of one vote!

T—here is

"A weapon that comes down as still
As snowflakes fall upon the sod,
But executes a freeman's will
As lightning does the will of God;
And from its force nor doors nor locks
Can shield you,—'tis the ballot box."

E—vil men will not give us the liberty that comes from order, good government, honesty and truth. They will vote, whether Christians do or not. If the devil gets leave to rule the world, who is to blame?

R—emember this: We, as Christians, are

responsible not only for our own ballots, but for all the others that we can influence!

S—can the issue, know the candidate, and then in the hour of voting heed not the voice of partisan prejudice,—the old tempter in modern form,—but listen to the still, small voice that speaks from the shekinah of reason and judgment, and vote for God and home and country!

D—on't you see that it is cheaper in the long run to lift men up than to hold them down, and that the ballot in their hands is less dangerous to society than a sense of wrong in their heads?

U—nless we fire one of our most effective guns, the ballot, it is useless to march and sing, "Onward, Christian Soldiers!"

T—oday, of all the weary year,
A king of men am I;
Today alike are great and small,
The nameless and the known;
My palace is the people's hall,
The ballot-box my throne.

Y—our vote will vanish in thin air unless you follow it with push, prayer and principle.

How Does Law Increase Freedom?

Romans 13. 1-8. October 21.

The railroad from Cripple Creek to Colorado Springs drops more than four thousand feet in forty miles. All along the line are signs, "Derailing Switch." This is the explanation of these signs as given by a conductor:

"If an engine should lose control and come plunging down this fearful grade it might destroy a whole trainload of people below, so we are always ready to wire to the first derailing switch, where the switchman will throw the engine into a ditch or against the rock."

All along the railroad to freedom God has set his "derailing switches," into which individuals, cities and nations that have disobeyed law and lost control of themselves and become menaces to the world have had to be thrown.

* * * * *

"If all mankind minus one were of one opinion," wrote John Stuart Mill, "and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."

As regards laws regulating freedom of speech one says: "Wrong ideas are dangerous only when repressed."

It is when these ideas express themselves in actions that laws become necessary for the safety and freedom of mankind.

"Just laws are no restraint upon the freedom of the good."

In a republic the first rule for the guidance of its citizens is obedience to law. Those who want their rights respected under the Constitution and the law ought to set the example themselves of observing the Constitution and the law.—President Coolidge.

Among primitive tribes every man did what was right in his own eyes. But one day a member of a certain tribe committed a reckless deed which caused a witness to say, "There ought to be a law against it." So in time it was learned that the tribe fared best when the individual member, instead of doing what was right in his own eyes, did that which was right in the eyes of all. Thus laws came into existence.

* * * * *

"You never saw a woman sewing without a needle? She would have but poor speed if she only sewed with the thread. So, I think, when we're dealing with persistent law-breakers we maun aye put in the needle of the law first: for the fact is, they're sleepin' sound, and they need to be awakened up wi' some'in' sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' freedom's advantages after it." (Adapted.)

Making the Right Use of Our Talents.

Matthew 25. 14-30. October 28.

"Why do you like your Sunday school teacher so much?" asked a mother of a small boy.

"Because he always makes you feel nice inside," was the reply.

It was said of another Christian man of ordinary ability:

"He is always lighting fires in a cold room."

This creating a pleasant and friendly atmosphere around us is a wonderful gift, and yet it is one we all may have, and one that all can use all of the time.

* * * * *

Paul said: "I am made all things to all men that I might by all means save some." There is no doubt but that Paul's rich and successful life was largely due to his tactfulness. Some one has well said:

"Talent is something, but tact is everything. Talent is serious, sober, grave, and respectable; tact is all that, and more too. It is not a sixth sense, but is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch. It is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles."

* * * * *

A visitor at a flower show said he saw a man who had won second prize tear up his

ticket. It is often the man with one talent who sulks and refuses to "trade" with his gift because it is inferior to his neighbor's. One of Christ's severest condemnations was of the man who refused to "trade" with the talent entrusted to him: "Cast ye the unprofitable servant into outer darkness! There shall be weeping and gnashing of teeth." Are these words too severe for a case that sulks over what God has given us to use for him?

Hints on Talents.

T—hat man is blest
Who does his best,
And leaves the rest:
Then do not worry!

A—bilities are "his goods." To think otherwise is to charge the creator with turning out poor work.

L—etter-writing, "Letters are those winged messengers that can fly from East to West on embassies of love."

E—nthusiasm is the "fever of reason." The Bible is full of it.

N—eighborliness. "The man who will not neighbor with those around him has the privilege of being his own mourner."

"'T—is wisdom's law, a perfect code
By love inspired:
Of him on whom is much bestowed
Is much required."

S—urrender your talent to be disposed of as God pleases! He has blessed surprises as well as condemnations for the one-talented.

Selected Thoughts for the Quiet Hour

Learn a Text a Day.

OCTOBER, 1928.

Monday, 1st. *Come up in the morning . . . . and present thyself . . . . to me! Exodus 34. 2.*

Blessed is the day whose morning is sanctified! Successful is the day whose first victory is won by prayer! Holy is the day whose dawn finds thee on the top of the mount!—Joseph Parker.

Tuesday, 2nd. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

As it is with a true friend on earth, so it is with our truest friend in heaven. When we go to him and open our hearts to him in quiet communion, how wonderfully do we discover that we have really cast our cares on him!—George H. Morrison.

Wednesday, 3rd. *I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men. 1 Timothy 2. 1.*

A friend of any kind and to any extent or degree is something in this cold and lonely world, but to have a friend who has the ear of God, and who fills God's ear from time to time with our name and our cause, Oh who shall find such a friend in me!—Alexander Whyte.

Thursday, 4th. *Thou shalt love thy neighbor as thyself! Matthew 22. 39.*

Can we think more kindly than we used to do,—judge more generously,—help more readily,—speak more gently? Where this fruit flourishes all else will thrive.—Mark Guy Pearse.

Friday, 5th. *Ye have not because ye ask not. James 4. 2.*

What month is it in which we are living today? We say it is October. But is it really October in the calendar of our spiritual life? October is the time of ripe fruitfulness. The farmers are celebrating harvest home and gathering in the products of the summer. October means ripeness. Is it October in our life?—J. R. Miller.

Saturday, 6th. *God is in the midst of her, she shall not be moved; God shall help her, and that right early. Psalm 46. 5.*

The trying hour is the place of deliverance. God shall help her "at the turning of the morning."—A. B. Simpson.

Sunday, 7th. *Remember the sabbath day to keep it holy! Exodus 20. 8.*

For the rest and peace of this holy day, when we may turn aside to remember all the mercies of life, to hear again the glorious gospel of goodwill, and to rejoice in God's holy name, glory be to God on high!

Monday, 8th. *Ephraim is a cake not turned. Hosea 7. 8.*

A cake not turned is uncooked on one side. My soul, I charge thee to see whether this be thy case! Art thou thorough in the things of God?—C. H. Spurgeon.

Tuesday, 9th. *Speaking the truth in love. Ephesians 4. 15.*

"Speaking the truth" is not the guarantee of a Christian tongue: it is "speaking the truth in love." Love at the roots of the

tongue makes the mouth a fountain for heaven's blessing.—Norman B. Harrison.

WEDNESDAY, 10th. *And behold there came to him a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean! Matthew 8. 2.*

Have you ceased to say "Can God"? Have you learned to say "God can"? Then rejoice, for your deliverance is at hand!—G. H. C. Macgregor.

THURSDAY, 11th. *There was a certain nobleman whose son was sick at Capernaum. John 4. 46.*

I am more and more impressed by the need of people for comfort and sympathy, and I am sure Christ asks us to follow his example in trying to help. Each day should have at least one kind deed done in the name of Christ.—Floyd W. Tomkins.

FRIDAY, 12th. *In hope of eternal life, which God, that cannot lie, promised before the world began. Titus 1. 2.*

Faith turns a promise into a prophecy. While it is merely a promise it is contingent upon our coöperation. But when faith claims it it becomes a prophecy, and we go forth feeling that it is something that must be done because God cannot lie.

SATURDAY, 13th. *Joseph . . . . of Arimathæa . . . . went unto Pilate, and begged the body of Jesus. Luke 23. 50-52.*

I consider this one of the grandest, noblest acts that any man ever did: to take his stand for Christ when there seemed nothing, humanly speaking, that Christ could give him. Joseph had then no hope concerning the resurrection.—D. L. Moody.

SUNDAY, 14th. *Hitherto hath the Lord helped us! 1 Samuel 7. 12.*

The word "Hitherto" seems like a hand pointing in the direction of the past, but it also points forward, for when a man gets up to a certain mark and writes "Hitherto" he is not yet at the end, there is still a distance to be traversed. More trials, more joys; more temptations, more triumphs; more prayers, more answers; more fights, more victories. Then sickness, old age, death. Is it over now? No, there is more yet,—awaking in Jesu's likeness, thrones, songs, white raiment, the glory of God, the fulness of eternity! Be of good courage!—C. H. Spurgeon.

MONDAY, 15th. *I have set the Lord always before me. Because he is at my right hand I shall not be moved. Psalm 16. 8.*

The sum is, Remember always the presence of God, rejoice always in the will of God, and direct all to the glory of God!—Robert Leighton.

TUESDAY, 16th. *Lord, thou knowest all things! John 21. 17.*

The fact that God knows helps. Things begin to lighten just as soon as we have told the story to him. And if he knows, then this thing which has come to me, whether I can understand it or not, is for the best.—James I. Vance.

WEDNESDAY, 17th. *Martha saith unto him, I know that he shall rise again in the resurrection at the last day. John 11. 24.*

Beware in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what he can do! Expect unexpected things, above all that you ask or think! Each time you intercede, be quiet first and worship God in his glory!—Andrew Murray.

THURSDAY, 18th. *He staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God. Romans 4. 20.*

He is the God of boundless resources. The only limit is in us. Our asking, our thinking, our praying are too small. Our expectations are too limited. There is but one measure given for his blessing, and that is "according to the power that worketh in us."—A. B. Simpson.

FRIDAY, 19th. *I know thy works, and where thou dwellest, even where Satan's seat is. Revelation 2. 13.*

How many are ready to say that nobody knows the struggle they have, the temptations that beset them! The Master declares that he knows our address.—Mark Guy Pearse.

SATURDAY, 20th. *Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity! Psalm 37. 1.*

Who will choose the position of the wicked, and pursue the career of those whose hearts are at enmity with God? Note, they will have apparent success. They will be released from much discipline, they will escape to what for the moment may appear to be liberty. They can curse, and fume, and blaspheme, and cheat, and lie, and take short cuts into what they call their fortune. All this they can do, but the shorter the cut the nearer the hell.—Joseph Parker.

SUNDAY, 21st. *I was alive without the law once, but when the commandment came sin revived, and I died. Romans 7. 9.*

Sin sprang into life, and I saw myself a dead man. It is remarkable that Christianity is the only religion that produces this effect. There is no word in any non-Christian language for sin as moral evil.—D. M. Panton.

MONDAY, 22nd. *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward! Matthew 10. 42.*

"A cup of cold water"—such a little thing! But life is made up of little things, and he who would rise to higher usefulness is wise if he cherishes the loving yet seeming trifles of daily living.—Floyd W. Tomkins.

TUESDAY, 23rd. *Whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. Matthew 12. 32.*

The unpardonable sin, then, is not in action but in speech.—Norman B. Harrison.

WEDNESDAY, 24th. *Watch unto prayer! 1 Peter 4. 7.*

Prayer is the outlet upwards for gratitude and yearning desires for blessing. It is the inlet through which the supplies of grace pour downward into the heart.—Theodore L. Cuyler.

THURSDAY, 25th. *And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of! Genesis 22. 2.*

The man whose faith has been deeply tested and who has come off victorious is the man to whom supreme tests must come.

FRIDAY, 26th. *In the selfsame day, as God had said unto him. Genesis 17. 23.*

Instant obedience is the only kind of obedience there is. Delayed obedience is disobedience. A postponed duty never can bring the full blessing that God intended, and that it would have brought if done at the earliest possible moment.

SATURDAY, 27th. *For every child of God overcomes the world: and the victorious principle which has overcome the world is our faith. 1 John 5. 4 (Weymouth).*

At every turn in the road one can find something that will rob him of his victory and peace of mind, if he permits it. Faith can change any situation. No matter how dark it is, no matter what the trouble may be, a quick lifting of the heart to God in a moment of real actual faith in him will alter the situation in a moment.

SUNDAY, 28th. *When thou art converted, strengthen thy brethren! Luke 22. 32.*

There are a great many church members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this 19th century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them.—D. L. Moody.

MONDAY, 29th. *And Jesus stood still, and called them, and said, What will ye that I shall do unto you? Matthew 20. 32.*

How often during his earthly life did Jesus put men into a position to command him! When entering Jericho he stood still, and said to the blind beggars:

"What will ye that I shall do unto you?"

It was as though he said: "I am yours to command!"

TUESDAY, 30th. *There we saw the giants. Numbers 13. 33.*

Giants stand for great difficulties: and giants are stalking everywhere. They are in our families, in our churches, in our social life, in our own hearts. We must overcome them, or they will eat us up, as these men of old said of the giants of Canaan.

WEDNESDAY, 31st. *Thy will be done, as in heaven, so on earth! Luke 11. 2.*

Every prayer of a parent for a child, of a believer for the saving of the lost, or for more grace for those who have been saved, is part of the great unceasing cry going up day and night from this earth, "As in heaven, so on earth." But it is when God's children not only learn to pray for their immediate circles and interests, but enlarge their hearts to take in the whole church and the whole world, that their united supplication will have power with God and hasten the day when it shall indeed be "As in heaven, so on earth,"—the whole earth filled with the glory of God. Child of God, will you not yield yourself, like Christ, to live with this one prayer?—Andrew Murray.

BIBLE NOTES FOR DAILY DEVOTIONS

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

OCTOBER, 1928

Monday, 1st. Nehemiah 12. 27-47.

The dedication of the wall seemed the climax of the splendid service that Nehemiah had given to his people, and to make this an outstanding memory all the Levites, the musicians, and the singers were summoned from the whole neighborhood. In order to be worthy of the great event, on their arrival they purified themselves, and the people, and even the wall (30).

Probably this purification meant consecration or dedication to the service of the Lord. It is most necessary that this ideal should permeate our own worship. The temptation is so strong for ministers in their sermons and choirs in their service of song to attain the maximum of excellence according to human standards, instead of surrendering themselves to God for his service and glory.

The great day of celebration was carefully thought out and arranged. The priests, Levites and people were marshaled in two divisions which marched around the walls in different directions, Ezra leading one and Nehemiah the other. Songs and shoutings filled the air with rejoicing. When the two processions met at last in the open space before the Temple there was such an outburst of praise from the choirs that the joy of Jerusalem was heard afar off. The women and the children are also specially mentioned as contributing their share. It is interesting to note, also, in the concluding verses that there was perfect harmony between the priests and Levites, and that ample provision was made for all of them, as every day required.

The joy of God is the secret of strength, and it is not inconsistent with our sense of weakness and unworthiness. Our Lord was a man of sorrows and acquainted with grief, but God anointed him with the oil of gladness above his fellows. We cannot but realize our weakness and sinfulness. It makes us sad as we contemplate the weariness and pain of the world. Yet when we think of our immortal hope, of our union with Christ, of our ability to coöperate with him for the fulfilment of his eternal purpose, we are lifted into the region of rest, and peace, and joy. So in the Arctic regions, deep below the snow, spring is preparing her flowers. So in the barren saltness of the ocean springs arise from untold depths. So some kinds of fire burn under water. All round Nehemiah and the Jews lay watchful enemies, yet they sang!

Put gladness into our hearts, O Lord, we beseech thee, that we may sing as thine apostle did in the prison-cell. Even when we have sinned may we be so deeply conscious of thy forgiving love that we may praise thee who hast redeemed us by thy blood, and hast blotted out our sins and iniquities as a cloud!

Tuesday, 2nd. Nehemiah 13. 1-14.

Nehemiah had been absent for twelve years. He was allowed a temporary furlough, during which he returned to the royal court, but almost immediately great abuses revealed themselves in Jerusalem. The tithes for the support of the priests and Levites were unpaid, the Temple services were neglected, the sabbaths were not observed, the marriage law which restricted the Jews to women of their own blood was disregarded, and it seemed as though a deluge of irreligion was sweeping over the country, notwithstanding the presence of Ezra and the protests of Malachi. Eliashib the high priest even went so far as to make over to Tobiah, the great enemy of the revival, one of the houses in the Temple area, in which it had been customary to store the vessels and tithes.

Into this chaos Nehemiah returned. There was no indecision in his action. Tobiah's furniture was thrown out into the road. The chambers he had used were ceremonially cleansed as from plague, and once more devoted to their original purpose. The chief men of the community were rebuked for their supineness, and the tithes were reinstated for the support of the priests, Levites, and others. For all these actions Nehemiah asked to be remembered by God.

It is quite beautiful to be remembered by those who love us, or by people whom we have helped, but how wonderful it is to be remembered by God himself! When we think of our littleness, our unworthiness, our sinfulness, that God should give us a thought is wonderful, but that he should bear us on his heart always, and write our names in his book of remembrance, and that he should engrave our names on the palms of his hands,—hands that were pierced by nails,—oh, this is more wonderful! But it is true!

Oh that the Holy Spirit might enable us to bear in constant memory his presence, and love, and deep interest in our well-being! Ours is the fickleness, his the constancy! Ours the fluctuation, his the invariableness! Ours the tiny rivulet, his the deep lake reflecting the eternal hills!

May thy Holy Spirit, O our Father, so quicken our hearts that thou shalt be ever in our mind and thought, and that to the full there may be a response of our never-failing faith and love to thy eternal constancy! Quicken us that we may perfectly love thee, and magnify thy holy name! In Christ's name.

Wednesday, 3rd. Nehemiah 13. 15-31.

The observance of the sabbath had also fallen into disuse. Phenician fishermen brought their fish, and the wine-pressers were as busy on the seventh day as on the rest of the week. Harvest work also was carried on as at other times. The sabbath, which ought to have been the quietest, had become the noisiest day of the week. Nehemiah rebuked the city fathers for their permission of so great an invasion of the sabbath law, and he commanded that the gates of the city should be shut on Friday night, and not opened till sunset on Saturday, when the Jewish sabbath was over. When the traders found themselves excluded from the city they tried to institute a market outside, but a Levite guard was set to watch and resist any such attempt.

Mixed marriages also continued to give trouble. Malachi tells us that the men were divorcing Hebrew wives in order to marry

foreigners. Nehemiah was not content with denouncing their sin, but he left his seat, and apparently inflicted physical damage on the offenders, and expelled one of the sons of the priestly family from his priesthood. He also arranged for the regular provision of wood for the altar, and for the regular payment of the firstfruits for the priests and Levites who served the Temple.

The whole subsequent history of the Jews until the days of our Lord was deeply affected by these two devoted servants of God, Ezra and Nehemiah. Also from their influence we may trace the rise of Pharisaism, the rigorous observance of the letter of the Law, and the fanatical hatred which grew up between Jew and Samaritan. The rigor of their Puritanism left an indelible mark on all subsequent centuries.

As we close the history of this good man we may stay for a moment to notice the essential difference which subsists between his attitude and that of our Lord's human life, and of our own. We are taught that the highest ideal of Christian service is not in doing things for God, but in desiring that he should effect his purposes through us. Abandonment to God's indwelling, inworking, and outworking Spirit,—we learn this from our Lord's own words. Yes, Christ, only Christ, shall fill our vision; Christ, only Christ, be seen, and felt, and heard!

We thank thee, O Father, that thou art willing to fulfil thy great purposes in the world through human agency, and we humbly yield ourselves to thee that thou shouldest effect through us thine own purposes of grace! May Christ be all in all to us! In his name.

ESTHER.

Thursday, 4th. Esther 1.

Ahasuerus is known in history as Xerxes, and this story belongs to the period between the battles of Marathon and Salamis, which forever freed Europe from the domination of the East.

The king was idling his life away at Susa, which was situated 150 miles north of the Persian Gulf, amid the cool breezes of the plains. The remains of the magnificent palace which was the scene of this story are still extant.

We cannot pass without paying our tribute to Vashti. It is quite true, as Dean Stanley put it, that this book reveals the noble spirit of the Hebrew race, kindled first by Deborah but burning through all subsequent generations after the lapse of a thousand years, and which broke forth in Esther's heroic determination to sacrifice, if need arose, her life for her people; but we cannot forget the equally heroic determination of Vashti to sacrifice everything but respect for herself and her sex. Though we are told that the drinking at that protracted feast was by law, it is equally clear that the satraps, army-chiefs, nobles and magnates were inflamed with drink, and that wine and excitement had turned the brain of the emperor, whose word and will were indisputable. Then, as always, the first victim of riotous passion was womanhood,—womanhood's virtue, womanhood's purity.

Thank God for the magnificent stand by the women of the United States against their greatest foe, alcohol! How foolish if the young womanhood of the present day should secretly or openly repudiate what their mothers so nobly achieved, which is not only the safeguard of the home, but is leading to myriads of happy homes which are immune from the curse of alcohol!

The chief of the chamberlains supported the royal whim by the suggestion that the womanhood of the empire might follow the example of the queen. In doing this he paid a high compliment to the womanhood of his age when he suggested that under similar circumstances Vashti's example would be universally adopted. This was high praise for the womanhood of Persia!

Gracious Lord, around whom women have gathered in every age, attracted by the high code of thy personal purity and teaching, pour out of thy Spirit, we beseech thee, on the mothers, wives, sisters, and daughters of our time, that the fires of chastity and purity may never be extinguished by the seduction of passion or wealth!

Friday, 5th. Esther 2.

Among the descendants of the Jewish exiles carried off by Nebuchadnezzar was Mordecai, who held some subordinate position about the palace. He had taken into his home and sheltered an orphan girl, whose name was Hadassah, "the myrtle," known afterwards as Esther, "the star." Seeing her beauty, he thought to advance the interests of his people by enabling her to take Vashti's place in the royal favor. She asked for no unguents to add to her native beauty, and was raised to the position of the royal consort. She was adopted as the favorite wife, and enjoyed the premier position in the palace. On the advice of Mordecai she did not disclose her nationality until an opportunity of the rarest sort opened the way to its disclosure.

During the three or four years that passed, her uncle Mordecai discovered and thwarted an attempt of two court officials to murder the king. Mordecai told the momentous secret to Esther, and she to the king, and so his life was saved, and the two officials hanged.

Now it is the unique characteristic of this story that nowhere is there direct mention of Jehovah, but it is quite apparent that he was quietly working behind the scenes, on the behalf of his people. We cannot forget this lesson! We sometimes are tempted to think that the world is God-forsaken, that the devil is unchecked, and that our own lives are drifting on a restless sea, but it is

not really so. Behind the veil, and in ways and incidents unknown to us, the mighty worker is achieving far-reaching purposes, and sowing the seeds which will presently grow into a harvest of blessing.

There is special help here for young girl life. If God could make so great use of Esther, why not of you? She needed no wealth of sweet odors to win her way. Pure, loving, and happy girlhood, yielded to the service of God, may surely win its way to a high and noble career without the paint, the fashionable undress, the meretricious charms of certain circles in modern life. Plenty of Esther's compeers adopted these, and failed to attract the royal regard, whilst she could dispense with them in her simplicity, purity, and faith in the Jehovah of her people. These won the heart of the monarch, and held it, as a comparison of the dates proves.

O Lord, we humbly place ourselves at thy disposal, in all simplicity and faith! Make use of us, we pray thee; and even though the years pass uneventfully, may we be ever on the alert to answer thy first call, and to effect thy gracious purpose!

Saturday, 6th. Esther 3.

According to Jewish tradition, Haman belonged to the royal race of the Amalekites, between whom and the Jews there was endless feud. He was grand vizier, i.e., the prime minister of the empire. Mordecai, for some reason, refused to prostrate himself before this man. So incensed was Haman at this that he determined to destroy the whole race to which Mordecai belonged, little dreaming that this plot would include the queen. He suggested to Xerxes that the Jews were centers of seditious influences throughout the realm, and that it would be politic to destroy the entire community, securing their property for general use. The royal signet ring was handed to him, the day of exterminating massacre was selected, and the couriers were sent in hot haste to spread the edict throughout the empire.

We need not stay to illustrate this procedure from the pages of history. Throughout these so-called Christian ages the Jews have again and again been subjected to the same terrible treatment. They have been exposed to famine and plague, to captivities, tortures and death, to false accusations and desolating pillage. But let us specially notice that the divine omniscience was preparing for the defence and deliverance of this helpless and hated race! Not only was the malice of their arch-foe to be arrested before it could take effect, but the pit prepared for them would presently engulf himself.

We are reminded of the words of the psalmist, "He that maketh inquisition for blood forgetteth not the cry of the poor. The nations are sunk down in the pit that they made; in the net which they hid is their own foot taken. The wicked is snared in the work of his own hands." And that has been specially illustrated in the history of the nations. Those which have repented of their dealings with the Jews in the Middle Ages, and have shown kindness and goodwill to this wonderful people, have been put in the front rank of leadership of mankind, whilst those nations that have persecuted and pillaged them in past ages are now reckoned as second-rate or third-rate powers.

Great God, we rejoice in thy faithfulness to thine ancient covenant, and the inviolability of thy oath to Abraham, Isaac, and Jacob! Just and true are thy ways, O king of the ages!

Sunday, 7th. Esther 4.

When Mordecai became aware of the royal edict he realized that the one hope for his people lay with Esther. Hitherto he had abstained from direct communication with her, and had informed no one of their relationship. Nine years had passed since the fair girl left his home, and he might gravely query whether she would risk her splendid position for her people; yet he saw that Haman's murderous scheme would engulf her as well as her people. Somehow he must get in touch with her, and he did this by forsaking his office at the king's gate, clothing himself in sackcloth, and uttering loud lamentations in a place of public concourse. News of this reached Esther, and she sent one of the chamberlains with a kind message and a garment to replace Mordecai's sackcloth.

It is wonderful that the atmosphere of the palace harem had not altered the essential simplicity and beauty of her character. As we look on society today it would be easily possible to count men and women who have been ashamed to own their humble origin, or the religious influences in which they were cradled. Not so with Esther! The threat of Mordecai that she would be included in the general massacre left her cold, but the thought of her people's peril was compelling. She realized that God had brought her to her high position for such a deed as she now contemplated, and woman as she was, she dared to face the tremendous issue. "Pray for me," she said, "I will risk all. I will disclose my relationship with this threatened race. . I will risk the king's ire. I will go in unto the king, which is not according to law. I can but perish."

It was a true suggestion that Mordecai made, that she had come to the kingdom for such a time as that; and it suggests that the same is true of each of us. We have been sent into the world for a specific purpose, and at a certain hour. There is a divine thought behind our lives, whether in the greater or less important sphere, and at all hazards we must fulfil it: but the fulfilment hinges on our prayer. Let this lesson resolve itself into the solemn questions: Am I

doing my bit? Am I identifying myself with God's great program for others? Am I at least helping by my prayers?

Search me, O God, and know my heart: try me, and know my thoughts, and see if I am living selfishly and purposelessly: and lead me in thy way everlasting! My powers are small, and my sphere limited, but enable me to do my best for my people and my God! In Christ's name.

Monday, 8th. Esther 5.

Esther had a great task to accomplish. The royal decree had to be reversed, and the royal favorite dethroned from his position. To enter the king's presence without invitation might mean death. But God was on her side as she entered the palace chamber of the man whom she called husband, though for a month he had not seen her. The golden scepter was held out to her, and the king promised beforehand to give her all she asked. But she only asked that the great king and his favorite minister should accept her invitation to a banquet. At the banquet the king asked her again what was her request, but she was evidently withheld from making it by a divine impression.

That night the king's wakefulness was to open another door in the long avenue of her approach to her great quest. She, therefore, contented herself with an invitation to a further banquet on the following day.

Let us all be mindful, not only of the promptings of the divine Spirit, but of his withholdings! We cannot fathom the depths of God's tender love. It enswathes us. It whispers to us. It withholds or impels us. Let us be sensitive to God's least suggestions made in the depth of our nature! His voice is still and small, but after a while we get to distinguish it, even amid the roar of a storm.

Haman's cup was now brimming with prosperity. His wealth, his family of princes, his influence with the king, the fact that for a second time he was to share the queen's invitation, were recited to his admiring wife and friends, and there was great jubilation among them. The one fly in the ointment was the behavior of Mordecai. But as Zeresh suggested, the gallows might as well be prepared against the morrow. Without doubt the king would accede to her husband's request for the hanging of this obdurate Jew. But God, within the shadow, was keeping watch upon his own!

O Spirit of God, we most earnestly ask thee to deliver us from all pride, jealousy, and hatred! Give us that humble and eager spirit which is ever attentive to the whisper of thy still small voice! Grant us times of quiet hearing when we shall know thy will! In Christ's name.

Tuesday, 9th. Esther 6.

That night Esther's prayer for direction and help was answered in an altogether wonderful episode. Xerxes could not sleep, and beguiled the hours by listening to the reading of the chronicle of his reign. Amongst other items he noticed that he owed his life to Mordecai, who had received no recognition of his unique service. That omission must be remedied, but how? What reward would meet the case? In the morning Haman was the first to enter the royal presence, and his advice was sought. He naturally thought that the king's inquiry referred to himself, and this thought governed his reply. We little realize all that that reply involved, for the royal dress of Xerxes was one blaze of jewels. His robe would be cloth of gold, while strings of pearls and precious stones hung around his neck. Arrayed in this, Mordecai was set on the king's charger and led through the streets, Haman declaring his merits.

That evening his wife changed her note; but before they could finish their conversation the royal chamberlains were at hand, hastening him to the royal banquet, for which he must have had little taste.

The extermination of the Jewish race had been determined on by man, but that race was needed by the Almighty for the sublime purpose of human redemption. As to his human nature our Lord was born of a Jewish mother, and as a shoot springing from the Hebrew folk he redeemed mankind. If for no other reason the race must be spared, and the promise to the fathers must be kept. Far from their native soil the Jews of the Persian empire were precious for their fathers' sake, and for the great future. Therefore they were preserved at that supreme crisis.

The longer we study human history and compare it with the teaching of Scripture, the more convinced we are of the devil's intrusion into human affairs with the object of counter-working the will and rule of God. This earth is a great battlefield, and just now Satan has come down in great wrath, knowing that his time is short. There never was an era in the past more momentous than our own. We can only watch the development of the divine plan, which is pledged to checkmate the plottings and devices of our arch-enemy, as certainly as those in the court of Xerxes.

O our Saviour, make haste, we pray thee, to come forth in thy glorious majesty, riding on thy white horse and followed by the armies of heaven! See how in China, Russia, and everywhere, thy enemy is fighting for possession! Cast him into the bottomless pit, we pray thee, and bring in the new heavens and earth!

Wednesday, 10th. Esther 7.

The banqueting room of this second feast evidently opened on a garden, which probably would be aglow with lamps. Within was the table laden with luxuries. How different were the three who occupied the

rich divans,—the king, against whose word there could be no appeal,—the king's favorite minister, who that day had suffered a great rebuff,—the queen, absorbed in the delicate task of saving her imperiled nation! The king was full of goodwill towards her, and when in answer to his inquiry she pleaded that her own life and the life of her people might be spared, he suddenly awoke as from a spell, and fiercely demanded the name of the traitor who had even suggested such an act. The queen replied that he was sitting at the table,—"this wicked Haman."

The king strode into the garden in a frenzy of passion, as though to get mastery over himself, and on his return found Haman clasping the feet or knees of the queen in the agony of his intreaty for her help. It was enough! Haman was gagged and bound, and without trial or defence was hanged on the gallows recently erected in his own garden, and intended for Mordecai.

There is something of the nature of a boomerang in evil. The psalmist tells of a man making a pit and falling into the ditch. The wise man of the Proverbs declares that the stone started on another rolls back on the man from whose hand it came. Roger, who destroyed the Inchcape bell, is wrecked on the Inchcape rock. The Greeks call it Nemesis. In the Book of Daniel his enemies are cast into the lions' pit which was intended to be the sepulcher of the prophet. There is a compensating balance in the nature of things, which works with an invariable precision. Probably every sin, unless forgiven and its result intercepted by the interposition of repentance, is its own avenger. There are mysteries in the constitution of the universe which we cannot unravel, the greatest among them being the presence of moral evil and the inevitable result of sin. We can only bow before this mystery and feel that here is the clue to our salvation through the cross of the Son of God.

We bow in reverence before thee, O Son of God, and dare to believe that thou hast redeemed us by thy blood from the incidence of our own wrongdoing! We cannot unravel the mystery of thy cross, but we will ever bless thee for thy interposition on our behalf!

Thursday, 11th. Esther 8. 1 to 9. 19.

Mordecai took immediate steps to arrest the execution of the decree which had been issued by Haman. Since it could not be revoked, orders were now dispatched in hot haste to permit the Jews to stand on their own defence, and the king seems to have hastened this permission with his own eagerness to undo the wrong which he had so carelessly permitted. As the result, 75,000 of the assailants of the Jews perished, and among them the ten sons of Haman. It was greatly to the Jews' credit that there was no attempt to plunder the property of the slain.

We will pass no judgment here on the awful vengeance taken by the Jews on their enemies. We would rather retain in our minds the thought of the noble heroine who in her perfect faith in God imperiled her life for her people. All through the corrupt atmosphere of the Persian harem she kept that divine courage which dares all hazards and risks if it may save and help. Her faith in God aroused her courage to the highest level, and allied with her courage were her discretion and forethought. Though every hour was important, because the posts were speeding far and wide with the royal decrees, her action embodied the statement that they who believe do not make haste. There is a calm fortitude and patience which can bide their time until the striking of the clock. There is no mention of God throughout the book, but it is clear that she drew her inspiration and courage from him.

These words may catch the eye of some soul who is called to pass through a similar experience. You happen to be cognizant of some terrible wrong which is to be presently perpetrated on an innocent person. It is clear, also, that no time can be lost if deliverance is to be achieved. You feel that you dare not consult others, and that the responsibility rests on you alone. Be calm! Get quietly before God! He is the rewarder of those that diligently seek him. Quiet your heart before him! Presently there will arise in your heart a plan of action which is so obviously right that there is no questioning of it. Then without demur, and in faith, act!

Guide us, O Father, by thy council in the great crises of our life! Steady our trembling hearts! Give us grace to wait only on thee, and to set thee alone before us! The meek thou wilt guide in judgment. To the humble thou wilt make known thy way. For Christ's sake.

Friday, 12th. Esther 9. 20 to 10.

In taking our farewell of this book let us return to chapter 4, verse 2!

There are three ways, as a great teacher has reminded us, in which many deal with the hard problems of life: (1) We may take the way of Darius, and resolve not to see them; (2) We may face them with Stoical stubbornness; (3) We may arrest and alter them by our self-sacrifice.

(1) We may close our eyes and ears, as in Sir Edwin Arnold's story of Buddha. No leaf was allowed to lie shriveled on his lawns. No cry of pain ever penetrated his bowers. No expression of sorrow, either in tear or sigh, was allowed in his court. He was, therefore, startled beyond measure one day when a wretched leper broke through the barriers and appealed for help. That is the Hindu tale of the founder of Buddhism; and there is something of that spirit still among the rich and cultured and prosperous. But their false mirage of life is apt to be suddenly dispelled by the emergence of a

cry of anguish in their immediate circle. So it was with Xerxes and Esther, though ensconced in a palace.

(2) Or we may meditate on the vast amount of human sorrow, expending ourselves in angry words and complaints till we challenge the existence or the care of the Almighty. That is the path to the Stoical creed of the uselessness of man contending against a merciless and irresistible fate.

(3) But the true method is to face life's problems, to open our heart's sympathy to sorrow and pain, and to consider how we can arrest the progress of some terrible menace to hope, happiness, and heaven. Christianity, in the person of our Lord, and reflected to some extent in Esther's interposition for her people, teaches us that we may measure ourselves against sin, and grief, and death, and may count assuredly on conquest. There might be no sackcloth in the palace of Xerxes, but our Saviour by his cross has given garments of praise for the spirit of heaviness, and beauty for ashes. As we follow him we too may help to arrest the crying sores of men.

Teach us, O Lord, so to love and sympathize and sacrifice for others that we may turn mourning into dancing, tears into smiles, and despair into new rejoicing hope! In Christ's name.

JOB.

Saturday, 13th. Job 1. 1-12.

This wonderful book teaches us that whilst religion is likely to secure a certain measure of prosperity in this world's goods it is not dependent on them. A good man is not turned aside by the failure of his earthly prospects. Misfortune may startle and try his faith, but he perseveres on the pathway of high devotion to the hand that smites, and dares to believe that God has good reasons for his dealings. "Behind a frowning providence he hides a smiling face."

The picture is presented to us of a noble family life. The children are united to each other and to their father by a singularly close and cordial attachment.

Job was a wealthy landed proprietor: one of the wisest, noblest, and wealthiest men of his age. The question was therefore raised whether he fostered his goodness as the prime condition of his prosperity. "Is it for nought that Job fears God?" A malign spirit suggests that if he be smitten in health or wealth he will renounce his religion. Jehovah accepts the challenge. He is so certain of Job's sincerity that he consents to the stripping of his servant, and his reduction to absolute poverty. He knows that he has faith and fortitude enough to win through it all without surrendering his piety. If Job had only known what courage and truth would be inspired in after ages to myriads of men and women the world over through his suffering he surely would have counted it all joy to fall into these manifold temptations.

There is no reason to suppose that there was any outward sin in the relationship of the brothers and sisters, but Job was fearful lest sometimes their merriment might run into excess, and that in their gaiety they might forget the giver of all good. That fear on his part was not unreasonable; and at the present time, when a much freer companionship is permitted between young men and women, it may well be a matter of anxiety and prayer that there be no renunciation of God, no unholy license, no relaxing of those sacred bonds by which conscience, life, and conduct must be restrained within certain obvious limits. Happy the family or the church which are under such loving and faithful influences as those which emanated from the patriarch's holy soul!

We pray thee for the grace of intercession, O Spirit of God, that we may not only regard ourselves and our own interests when we pray, but may bear on our hearts the need or peril of those who are near and dear to us! May God's name be hallowed in our home circle, and his will done as it is done in heaven! In Christ's name.

Sunday, 14th. Job 1. 13-22.

In his profound commentary on this book, to which we shall be indebted during these chapters, Dr. Samuel Cox observes that the sin into which Job feared his children might fall of renouncing God is the very sin into which the tempter suggested that he would fall: compare verses 5 and 11, R. V. Notice also that the incidents of our human life below arouse and hold angelic interest! We know that there is joy in the presence of God's angels over sinners that repent, that there are mysterious transactions here on earth into which angels desire to look, and that the angels will attend the last great scenes of this dispensation.

Satan seems to be a spiritual detective. He had an entry into God's presence in that age; but since then he has been cast out, John 12. 31 and Revelation 12. 9. Probably he still watches the saints, as in Zechariah 3. 2, and takes opportunities of exposing their failures and trading on their weaknesses. He suggested in Job's case that God had set a fence or hedge around the patriarch which prevented hostile attack. If that were removed, and if the advantages accruing from his piety were withdrawn, he would renounce his piety, and even curse the light that dawned on his birth.

Stroke on stroke befell. It must have seemed that the very earth was slipping from under him. All that he had loved and lived for faded suddenly away. He could not understand, but he said, "Though I cannot understand I can trust! God has a perfect right to take back what he has given. I am content if only he is left." Instead of

renouncing God he draws nearer to him. He flies not from God, but to him.

This is a lesson which calls for deep pondering. When losses and trials assail us we are so apt to lose our faith and seek for human help instead of saying:

"Soul, wait thou only for God, for my expectation is from him, and from him only!"

We pray thee, O Spirit of God, to impart to us the patience and faith of thy servant Job, that we may not be dismayed or disheartened by the changes and chances of this mortal life; but that our hearts may be fixed, trusting in the Lord! In Christ's name.

Monday, 15th. Job 2.

Probably an interval elapsed between these two trials of Job's faith; and the latter was more searching and penetrating than the former. We can bear calamity in our surroundings more easily than in our physical health.

Note those words "without cause"! They suggest that there is a reason or cause in every calamity that God permits. It is a high honor when God is so sure of his indwelling grace that he feels able to allow a child of his to suffer, that men in all after time can see what his grace can effect.

The ultimate goal which was in the divine plan is stated in 42. 11-17. He knew that the path to that consummate happiness was a stern one, but it was worth while for Job to tread it in order to teach all subsequent ages that special suffering does not indicate special sin, as the ancients thought, but is the process of soul-purification; and that the soil may be enriched for the bearing of crops which otherwise would have been impossible.

The ashes of verse 8 are the refuse heap outside a native Eastern village where those who suffered, as Job was suffering, were banished. His wife seems to have borne the loss of property with equanimity, but this was beyond limit. She could not bear to see her husband suffering thus, and the less so when she reviewed his holy life. It was a passionate outburst, and the Almighty understood the extremity of her anguish in seeing the anguish of her husband which she could not alleviate. That she was forgiven is obvious from the closing verses of this book, when she bare children, and shared the return of his property.

What an example Job set her! He sinned neither in heart nor speech (10). His hardest trial was in the interpretation which his friends put on his sufferings. They viewed him as a sinner who had managed to hide the evils of his heart and life, but was now treated as he deserved. That was the one clue to suffering that men had reached. Special suffering was the sign of special sin. They set themselves to extort Job's confession as the one clue to his deliverance.

We are verily unworthy of thy love, O Lord, and yet thou lovest us; and we believe in that love, which, knowing all, is still tenacious in its hold! We pray that by the indwelling of thy Spirit we may be presented at last without spot, or blemish, or any such thing, but perfected in thine image.

Tuesday, 16th. Job 3.

In the first paragraph, 1-8, Job denounces his birth. May the hour which inaugurated his birth be blotted from the calendar! In the second, 11-19, he bewails the misery of not having died as soon as he was born. He laments that such care was taken of him. He is in love with death. He pictures to himself the quiet and repose of the grave. Then the wild moan and toss of life's ocean subside, and the calm is as though the waters were asleep. In the third section 20-26, he asks why he need go on living. What is life worth to a man when there is no bourne, no open door of escape, save that of the grave?

Note that though Job opens his mouth in a curse it was not, as Satan anticipated, against God! The Hebrew word differs from that used in Job 2. 9. He curses, not God, but the day that ushered him into his stripped and suffering existence. The outburst is terrible, and yet some who read these words may feel that it is appropriate to their condition. Stop a moment and consider!

(1) It may be that God wishes through your patience, sweetness and gentleness to reveal to those of your family who are far away from him aspects of Christian experience which evince the power and grace of the Holy Spirit. The gentler aspects of the Christian life are not apparent in the boisterous vigor of the young Christian athlete, but in those who suffer, and perhaps never leave the sickroom, nor know an hour of absolute relief. (2) It may be that we are not entirely yielded to the divine will, and have to pass through the fire until every thought and desire are brought into subjection. As we would subject a child even to pain rather than allow it to grow up a cripple, so God will not hesitate to cause grief because afterwards it will yield the peaceable fruit of righteousness. (3) There are sufferings like those of martyrs in which such sustaining grace has been afforded that the world is for ever after enriched.

We would humbly ask thee, O Father, graciously to forgive our outcries when the pain is sharp and the soul is in its Gethsemane! Help us to drink the cup without murmuring, and if need be let thine angel stand beside, and strengthen us! In Christ's name.

Wednesday, 17th. Job 4.

These chapters, 4 to 14, contain three colloquies between Job and his friends. Each

of the three friends speaks in each round: Eliphaz first, then Bildad, then Zophar, except that in the last Zophar is silent. At first they rather limit their doubts as to Job's integrity, but as he answers them conclusively one by one they become more personal and emphatic in assuming and denouncing his guilt. Since their philosophy holds suffering to be the penalty of sin, they are set on urging upon Job the necessity of confessing and ridding himself of some hidden sin, that the judgments of heaven may be averted. His protests of innocence irritate them beyond measure.

Their creed is (1) that God is just and allots prosperity or adversity as character may demand; (2) that Job's abject condition is the result of some hidden sin; (3) that if they can extort from him a confession the barrier will be broken down, and the old river of purity and peace will once more flow into and fertilize his life.

Eliphaz speaks with the accent of a prophet. Possibly he was a descendant of Esau, Genesis 36. 4, 10, 11. The district of Teman was famed for wisdom throughout the East, as is clear in Jeremiah's reference, 49. 7. He admits the sincere piety of Job, 2-6, but goes on to insist that the good and ill of life are proportioned to the deserts of men, 7-11. Then he insists on the impossibility of man being able to satisfy the high demands which God's nature requires from his children.

It is generally acknowledged that in verses 12-21 we have "the most ancient, the finest, and the most impressive description of a spiritual apparition that was ever penned." Whilst brooding over the apparent inequalities of human life and seeking an explanation, he seems to have fallen asleep. A vague terror fell on him. He was conscious of a more than mortal presence. A spirit from the vasty deep reminded him that however a man may seem delivered from evil, yet in the presence of his Maker there will be developed a consciousness of sinnership. If angels are liable to err, surely man cannot claim absolute immunity from evil!

Heavenly Father, in thy holy sight we must confess our absolute unworthiness and sinfulness! We can only cast ourselves on thy mercy for the sake of him who died on Calvary and now ever lives to intercede!

Thursday, 18th. Job 5.

Job may have shown some sign of impatience at Eliphaz' remarks, as seems suggested by verse 2, and Eliphaz changes his tone and proceeds to describe a fool who said in his heart, "There is no God." He might seem to be prosperous, but nothing would ultimately prosper. His children would ruin one another by their lawsuits, his homestead would be deserted, his property would be raided by the famished and desperate, all his wealth would finally disappear. In this there was the subtle suggestion that some such experiences on Job's part might have originated in a similar declension of soul. Such was the philosophy of that age! He goes on to say that though Job's sins were probably the cause of misfortunes it was not to be inferred that he was worse than others, because human nature was liable to sin and therefore to sufferings as the sparks fly upward.

In verses 8-16 Eliphaz says what he would do if he were in Job's position. He argues that there was no reason why we should be afraid of God. He sends the rain; is constantly thwarting evil and encouraging good; whilst his providence is directed against the crafty and froward. By verses 17-27 he suggests that Job ought to be thankful to God for dealing thus with him, his intention being to lead him back from his supposed sinfulness to a chosen walk with himself. He only wounds that he may heal, and brings us face to face with problems and difficulties for the purpose of our return, as the prodigal to his father.

The picture here is helpful to us all, though we cannot agree with Eliphaz' argument. It is deeply true that when we are at one with God we are attuned to the whole world of nature, providence, and grace. This is the truth which Paul stresses in Romans 8. 28. Satan is against us, the turbulence of wicked men is against us, and sometimes the current is almost overwhelming; but deep down our boat's keel touches a deeper current, and we are more than conquerors because we move forward with God.

Deepen our appreciation of this great truth, O Spirit of God, that we may live to do the will of God, and discover that all things are ours, life and death, and things present and things to come, because we are one with Christ. In his name.

Friday, 19th. Job 6.

Job feels that his friends are harshly misjudging him. In the first place, 1-4, he was convinced that his was no ordinary case. For some reason, deeper than he knew, God was dealing with him. Their ordinary platitudes were, therefore, wide of the mark. They might as well reprove the lowing or braying of hungry animals, 5. Will not a man complain, he asks, if he is set to eat insipid food, 6 and 7? Is any one startled when he does complain? But if such words pass unchallenged, surely no one can contest his right to complain under the pressure of sufferings, which, in point of fact, are almost intolerable? So bitter were they that death would be preferable, 8-10. Sufferings like his made a man talk wildly, but should he be blamed, 11-13?

The sufferer compares his friends to the water courses. In winter they are turbulent with ice and snow, but in summer they bitterly disappoint the caravans, which perish

beside heaps of stones, 14-21. Besides, their criticisms were bitterly unjust, as they were unsought, 22-26. Upright words would always count, but their pointless arguing carried no conviction. If only they would read his careworn and wearied face they would pity and not scold, 26-30.

From all human attempts to help us how blessed it is to turn to our great high priest, who is touched with the feeling of our infirmities and experiences, who understands without our explanations! He puts the true construction on our outcries, since he was in all points tempted as we are, though without sin. His heart, like the Æolian lyre, responds to every breath. Before we call he answers, and whilst we are yet speaking he knows more than speech can utter. "Ye people, pour out your hearts to him!"

From all misunderstandings and false judgments I turn to thee, O lover of my soul, sure that thou wilt read my heart and interpret my cries! Rock of Ages, cleft for me, let me hide myself in thee!

Saturday, 20th. Job 7.

Verses 1-6. The soldier longs to get from the battlefield to the home where wife and child await him, and he can engage in the arts of peace. The servant eagerly longs for the lengthening shadow, which tells him that the day of labor is near its close. So we may desire to escape from the long endurance of pain or trial to the land of the leal, where the wicked cease from troubling and the weary are at rest.

Verses 7-11. We have what Job had not, the sure faith that beyond the veil of death there lies a sunny land where the light is never veiled in darkness and God wipes away all tears from the eyes that were once red with weeping.

Verses 12-16. Do not judge him too strongly for this outburst! It was natural to those days. Men did not know God as the Father who spared not his own Son. We have known and believed the love that he has for us, and we are at peace amid wild alarms.

Verses 17-21. A softer tone follows as a kind of reaction. Job realizes that he has sinned, and pleads to be forgiven. He longs that the assurance of forgiveness may make haste, lest it be too late. The psalmist is in line with the thought of the infinite distance between God's greatness and man's insignificance, but his conclusions are widely different. He realizes that God watches that he may help, and that he visits that he may break the power of sin and lift into communion and fellowship. Note specially that wonderful name, "The watcher of men," 20, R. V.! He watches not to discover our sins, but to alleviate our sorrows and needs with the helping hand of his saving strength. His watch is that of a mother over her helpless child. How eager and intense his desire to help us! How quick to rejoice when we avail ourselves of his comfort and salvation! The thought of that divine watch is stimulating.

Thou knowest our frailty, temptation and trial, O Father, but though thou knowest all thou lovest more than thou knowest! May the thought of thy watchful care inspire us with confidence and with the holy determination that we may be changed into thy likeness from glory to glory! In Christ's name.

Sunday, 21st. Job 8.

Verse 1-7. Bildad now breaks in. He contends that there must be some hidden sin in Job's life which will account for his hard suffering. It was impossible that God should pass any innocent man through such unheard-of pain and sorrow. There must be a reason. Let Job therefore act towards God as any parent might expect his children to act, and make a clean breast of his sins! If Job were really pure and upright he would not be suffering as he was doing. The beginning might be hardly apparent, but the perfect day would presently follow.

Verses 8-19. He proceeds to quote a number of proverbial sayings culled from the past, which contained the results of the observation of former generations. Where the papyrus grows there is surely mud at the river bottom. When the flag begins to wither it is certain that the reason will be found in the drying-up of the water beneath it. All through nature there are such reasons: why not in human life? Weeds, he says, grow in rank luxuriance, spreading over heaps of stones, and even walls. The very earth is ashamed of them. Is there not a cruel insinuation that Job is one such? He had been taken for an oak, but perhaps he was a weed!

Verses 20-22. It remained for God to vindicate his servant, and prove that he was one of his chosen and perfect servants. If he were, he would not be permanently cast away, but his mouth would be filled with laughter, and his tongue with singing.

The moral for us all is to live in the light of God, searched through and through by truth and purity. There must be no permission of the self-life, whether in its baser or higher developments. Not that we can be perfect as God is perfect; not that we should not ever acknowledge that we have not already attained; not that we dare to claim sinlessness; but that so far as we know we have a conscience void of offence toward God and man!

In the cross-currents of life and amid the harsh judgments of men we take refuge in thee, O blessed Lord! May we not fail, nor be discouraged, but putting our trust in thy unchanging love and care, we will not fear what man can say or do. Thou wilt finally bring out our righteousness as the noonday!

Monday, 22nd. Job 9. 1-21.

There are many mysteries in creation and in human experience. We are living on an oasis, every path from which into the infinite ends in a few paces: then the illimitable expanse frightens us, and we can neither see nor go further. The presence of sin, sorrow, and pain in this fair universe, this is the insoluble problem of the ages,—why little children suffer; why living men and women have reason to complain; why a man like Job should have to tread the glowing coals of a furnace. The processes of evil seem to outstrip those remedial measures which were intended to heal them.

These thoughts of the inscrutable methods of the creator and lover of mankind underlie the magnificent paragraph before us, one of the noblest paragraphs in the Scriptures. It attributes to God the earthquake that rocks the pillars on which the world was supposed to rest; the eclipse which hides the heavenly bodies; the expanse of the curtaining azure; the calm that hushes the waters after a night of storm; the creation of the constellations; the marvels that lie behind the simplest facts in our experience. All we can say is that God's invisible attributes may be clearly recognized through the things that have been made, even his eternal power and glory (Romans 1. 20).

But the most terrible is the constant clash in our nature between our ideals, our sufferings, our sorrows, and the providential dealings of our heavenly Father with his children. "Who will say unto him, What doest thou?" God will not withdraw the discipline which might be attributed to anger in any other being. Sometimes he seems to be our adversary, but we know quite well that it isn't so. We call, but what can our little voice avail? Why does he allow that tempest? Why does he permit those setbacks, disappointments, and misplacements? Why? Why? Why?

Hush, my soul! There is a reason for it all, if only thou wilt trust and wait. Some day God will press thee to his heart and explain all, and thou shalt be satisfied!

Give me the grace of patient waiting, O my Father, that I may not faint or be discouraged amid the many trials and problems of my life, until I see thee face to face and learn from thyself the great purpose which thou hast been working out! In Christ's name.

Tuesday, 23rd. Job 9. 22-35.

Verses 22-27. These are the hasty judgments of one driven almost beyond himself by the pressure of his sufferings. But we are not much nearer in our search for the clue to the travail of the present hour. This only, that the apostle does not hesitate to compare it to the travail from which a child is born. "Creation groaneth and travaileth," "the sons of God groan within themselves, waiting for their adoption," "and the spirit makes intercession with groanings that cannot be uttered." Yes, the pain around and within is not unto despair, but hope; not to death, but to life. This is the outstanding difference between Job and ourselves. Heartily we agree with him in congratulation that the days are hastening away, post-haste, like the swift ships and like the eagle to its prey. Hasten the time, Lord, and let it be brief, till thou shalt come to unravel the mysteries of time and launch us on the bliss of the new heavens and the new earth!

Verses 28-35. We cannot plead innocence. We cannot evade the verdict of condemnation. Though our hands seem clean as the snow, and we feel that we could make out a good case for ourselves in a court of law, we are conscious that if we were weighed in the balance of eternal judgment we must be found to be wanting. But—O glorious fact!—there is a daysman, an intercessor, who can lay his hand on both,—on the Almighty, on the one hand, and on us, upon the other. The margin gives the alternative suggestion of umpire. But Christ is more than that. He lives, he intercedes, he pleads his merits on our behalf. Though we cannot answer he will answer for us. He is our advocate with the Father. Our case is in his pierced hands. He pleads the merit of his blood. He is touched with the feeling of our infirmity. Let the heavens pass away like smoke, let the earth wax old as a garment, let the stars fall like untimely figs, let the pendulum of time suddenly stop its throbbing, but his salvation shall be forever, and his righteousness shall not be abolished! Great Daysman, thou shalt hold and plead our brief!

We thank thee, O our Saviour, for the promise on which thou hast caused us to hope, that thou wilt stand for us when all else passes: for thou art a priest forever, after the order of Melchizedek! Time writes no legend on thy brow or on thy heart!

Wednesday, 24th. Job 10.

When a wound is festering it is well to have it lanced that the accumulated matter may be pressed out. Remember that you are listening to a distraught man who has suffered and is suffering the most awful physical torture! It seemed so unreasonable that he, of all men, should suffer thus. Didn't God know that he was not specially wicked, i.e., so wicked as to require extraordinary discipline? Besides, had not God taken pains in calling him into existence, and in caring for him during the earliest processes of existence, and presently along the various stages of life? Would it not have been kinder to have allowed him to die in childbirth? What good was served, to prolong a life that was to be one long torture? At

any rate, why pursue this torture? Why not finish his life and let him drop quietly into the tomb?

Thus men talk still as they suffer or see others suffer. Even if you say that all this pain is the result of sin, yet why prolong the agony? It would be insoluble unless there was an Afterward! As Martha and Mary sat in their desolated home they felt deeply the loss of their beloved Lazarus, a man who had attracted the love of Jesus himself,—"Lord, he whom thou lovest is sick!"—but beneath their tears there was the heart-break that Jesus had apparently failed them. If only he had come when they invited him, their brother had not died! But for them there was an Afterward of miracle and healing. And for Job there was not only the blessings of the last chapter of this book, but a revenue of blessing to the entire world, communicated from these pages. Ask him now what he thinks of the stern discipline here complained of, and he would answer, "There is a land of the shadow of death, but it led to the tablelands where God is the everlasting light, and gives a complete answer. Nay, even that is not all," says Job. "As tidings have come to me of the lights that my words have kindled in life's dark passages I am more than repaid."

Be of good cheer, dear sufferer! Thou art lighting lamps along a dark road for which many others will thank God.

Teach us to trust thee, gracious Father, with a more perfect faith! Thou sittest beside the crucible, waiting to see thy countenance mirrored there; and thou wilt help me by my patience, faith and joyous confidence to sow harvests which will feed other famished souls!

Thursday, 25th. Job 11.

Verses 1-6. Zophar no longer confines himself to hinting that Job is not so immaculately innocent as he seems. It was of no use for Job to talk as he was doing about his innocence. He was clearly mistaken. Since extraordinary punishment was inflicted, it stood to reason that if the truth were realized every one must assent to the justifiableness of God's dealings. Job was playing the hypocrite in his protestations. God knew better the true state of his heart, and was only treating him as he richly deserved. In fact, Job would deserve even harder terms if all the truth could be told. Such was the result of the philosophy of that age. Special sin demanded special punishment. Job was suffering special punishment, therefore, notwithstanding his protestations, he was clearly a great sinner.

Verses 7-20. The remainder of the chapter is beautiful. How true it is that the divine being is beyond all human thought. When the greatest thinkers of our race have placed their strongest telescopes or microscopes to the eyes there are starry depths above and infinitesimal groups beneath which baffle them. Like Paul they cry, Oh the depths! And Zophar's words are equally beautiful as he pleads the wonderful results of a prodigal's return. He meant them for Job, but they are more suitable for the prodigal.

How beautiful this thought is for any sufferer who reads these words! The present pain shall be no more remembered than we can call back the streams which are hurrying down to the ocean. Morning where there had been darkness! Safety where there had been constant fear of pursuit! Rest where there had been storm! O blessed days, wherein we shall find some humble shade after life's weariness, and everlasting love where there has been misunderstanding and pain!

Great Father, be all in all to me during these fleeting years, until such time as I see thy face, and the faces of those whom I have loved and lost awhile! O day of days, they should sing rather than mourn who shall gather around my grave!

Friday, 26th. Job 12.

Verses 1-10. Job acknowledges that from their point of view it is strange for him to assert his uprightness in the face of his misfortunes; but he turns on them with this consideration, that even if affliction indicates sin, as they affirmed, on the other hand it was equally certain that prosperity did not necessarily indicate righteousness. Do not the tents of robbers prosper? Are not they who provoke God secure? And must we not believe that the destiny or history of every living thing is determined by the Almighty? In the ultimate issue is not God's purpose the bottom fact?

Verses 11-25. Job further demonstrates God's autocracy. It is his will that determines the outflowing of the waters, the strength of the strong, and the effective work of the successful. The lives of counsellors, judges, kings, priests, princes and elders are exposed to the same anomalies and inequalities of treatment. The wisdom of the wise and the strategy of the leader are not invariably successful. In all such cases we are bound to believe that God's will is asserting itself, and working out his hidden purposes. There is no other solution possible; and the same principle is used by Job in regard to his sufferings. His would-be advisers explained it on their hypothesis, and assumed that special suffering resulted from special sin, but Job insists that there is another and a deeper explanation in the purpose and will of the Eternal.

For us there is one key to the mystery of suffering, so far as we are concerned, that the divine artificer is bending over the crucible of pain, plying the fire until he can see his own face mirrored on its surface; and we are quite prepared and thankful to com-

mit our souls in well-doing to a faithful creator; Malachi 3. 1-6, 1 Peter 4. 19. It may be that we suffer not at all for ourselves, but as our Lord did,—though in comparison with his cross our suffering is altogether inconsiderable,—that the dross may be cleansed and the soul purified. Let us not be downhearted in any trial that may assail us, believing that our Father knows the end from the beginning, and will supply grace for every time of need!

We praise thee in the fires, O our God, that thy angel is walking beside us and our bonds only are being burnt! Thou art too wise to err, too good to be unkind. We can trust thee to lead us through the valley of weeping to the Beulah mountains of everlasting joy!

Saturday, 27th. Job 13.

Verses 1-12. Job properly rebukes his friends. They had proved themselves to be physicians of no value, and had spoken unrighteously for God, and their memorable sayings were proverbs of ashes and defences of clay.

Verses 13-26. So far as he knew himself he was righteous, and had not committed the sins of which they accused him. He was ready to bare his life before men and angels, being sure that no accusation of which human law courts would take cognizance could be established against him. But as we shall see in chapter 45. 5, 6, it was altogether different when he really encountered the fierce light of the divine tribunal.

Let us ponder that wonderful sentence in verse 15, surely one of the greatest ever uttered by mortal lips! The soul of man made in the image of God can never be forgotten or forsaken by him. In the horror of a great darkness it may be that the sufferer will remonstrate with the Almighty in the desperation and agony of his furnace of pain, but beneath all his protests and arguments there is an unbroken trust. And that trust is justified! The mountains may depart and the hills be removed, but God will never allow his lovingkindness to depart from us, nor shall the covenant of his peace be removed. The testing may seem to challenge human endurance beyond bearing; but as the day, so will the strength be. The Son of God will be seen walking alongside of the sufferer.

We must always remember that many are watching God's dealings with us; even angels and the spirits of the just made perfect. The apostle tells us that to the principalities and powers in the heavenly places is made known through the church the manifold goodness of God. As the medical students accompany the surgeon through the hospital wards, so to the principalities and powers in the heavenlies is made known through the church the manifold wisdom of God.

O blessed Lord, crowned through the anguish of Gethsemane and Calvary, grant us thy grace that in all times of sore agony we may realize thy present help, and may hold fast to our faith without letting go our absolute confidence that God can make no mistake!

Sunday, 28th. Job 14.

This chapter is the most terrible of any for its agonized outcry and its challenge of the methods of the creator. But here we come to a stand. Job in this chapter attributes the evil, pain, and anguish of the world to God: but is it so? Turn to the life of Christ! Did not disease and death, suffering and pain flee away from his presence and his touch? From the first he set himself to alleviate, soothe, exorcise, and heal. Before him lay the impotent, the demon-possessed, the child writhing with epilepsy and casting himself into fire and water, but behind him lay health, joy, and laughter of little children set free from pain. What can we say? Surely these acts of Christ, and the results of his acts, suggest that the sufferings which drove Job to these outcries, and which have wrung similar outcries from men and women all down the ages, are not part of the divine plan, but are the direct result of those evil agencies that are led by the craft and hatred of Satan, the god of this world.

"An enemy hath done this," said the farmer when he saw tares amid the wheat. It is not possible to rid the harvest field of them till the harvest arrives. Till then they must grow together. You will remember that in the synagogue our Lord said of a woman that she had been bound by Satan for 18 years. To quote the confirmatory words of another, "These miracles of Jesus cast a clear and penetrating light on the whole death mystery of outward evil in human life. They are not the external evidence of the revelation, but part of the revelation itself. In their light all that is dark and mysterious in our own lives and in the life of humanity falls into its place in that vast process whereby God is making and disciplining human personalities." Let us not therefore endeavor to reconcile the suffering of the world with God, but regard it as part of the revolution stirred up by Satan; and let us anticipate the time when there shall be no more pain, neither sorrow, nor crying, because the former things will have passed away!

We thank thee, Lord, for the wonderful revelation of thy divine purpose to still the groaning and travail of creation by thine own glorious advent and victory! We thank thee for this hope, which is sure, and steadfast, and enters into that within the veil.

Monday, 29th. Job 15. 1-16.

Job's last speech had stung the pride of

his friends. He had in fact told them that the only evidence that they were wise would be afforded by their keeping silence. Eliphaz is indignant, and says that Job's claim for wisdom was not borne out by his method of speech. He had spoken impiously and irreverently. Even the heavens, the purest work of God's hands, were not pure in his sight: how much less a creature so impure as man! The holy angels were imperfect before him. If that were indeed their case, how hopeless it was for God to view the life of man without infinite dissatisfaction! All that is true, yet his inexhaustible grace carries forward the education of our race epoch after epoch.

God's Spirit will not cast aside his angels, his heavens, or mankind. He will never cease to strive, instruct, and allure, if only we may come at last into conformity with his design. "His all-watching love," it has been truly said, "cherishes the lowliest forms and crudest beginnings of goodness." He lifts the bruised reed into robustness and vitality, breathes gently on the smoking flax, and out of the most unlikely and repugnant conditions brings about, in his own good time, the recognition and reply of our love. Because God is so great he is strong enough to lift even us. Because he is so pure and holy he is able to make us the same. Because he is infinite he will persist in his mighty plan of redemption. What the life of heaven is like we cannot tell, but the toil and travail of our mortal pilgrimage will be ended, the tired feet will be washed and rested, the shoulders freed from the cross, whilst misunderstanding and misconstruction will be silenced for ever. We shall know and be known; we shall love and be loved; we shall serve and be served.

We thank thee, O great and holy Father, that thou canst not rest in anything short of our complete forgiveness and redemption! Carry on thy gracious work within our hearts till there is no uncleanness or blemish left in us, but we are transformed into thy likeness from glory to glory by thy patient and all-mighty grace! In Christ's name.

Tuesday, 30th. Job 15. 17-35.

Eliphaz in his first speech had given weight to his argument by citing a mysterious oracle to the effect that no man can be pure in the sight of his Maker, but now he quotes the maxims of the ancients to substantiate his view that as wickedness leads to misery, so the presence of misery is the certain index of wickedness in the heart or life of the sufferer. In verses 20-24 we have a graphic description of the uneasy and fearful conscience of the sinner. In verses 25-27 his restless and haunted conscience is traced to his determined opposition to the will of God. In verse 28 the wicked man is described as showing his contempt for God by dwelling in houses or cities which had been judged and cursed for the crimes of their former inhabitants. Such an act would to this day be held by the Arabs as a deliberate defiance of the Almighty.

Such villages and cities, ruined by frequent judgments, are common in the Arabian desert. Dr. Cox tells of one consisting of thousands of dwellings, cut in the solid rock, which has this doom upon it. The wandering Arab only ventures through its deserted streets muttering prayers for divine protection, and caravans of pilgrims on their way to Mecca dare not shelter there lest they provoke the wrath of heaven. To dwell in such a city would be a sin so insolent and enormous as to be almost incredible. In verses 32 and 33 we are reminded that the vine is tender, and unripened grapes fall like leaves in autumn; and in the Syrian olive the bloom is shed like snowflakes on the slightest breath of wind. Such, so transient and unprofitable, is the life of the wicked! Evanescence and unprofitableness are their portion. According, therefore, to Eliphaz, every trace of the wicked man perishes. A statement which is certainly not established by the facts of human life, which, indeed, incline to the opposite. Such was the conclusion of the psalmist, Psalm 73. 4. In the ultimate fact, however, there is some corroboration of Eliphaz' dictum, for in Gehenna our Lord depicts Dives as suffering infinite disaster.

We adore thee, O holy Father, that thou hast made hard the way of transgressors, and that thou hast made it hard that men may turn from their evil ways towards thyself; and we thank thee that we who acknowledge and love thee are in unison with the great purposes of thy redeeming grace, before which all the discordant notes of sorrow and pain will ultimately vanish!

Wednesday, 31st. Job 16.

In this and the next chapter the tide is beginning to turn, though the symptoms of return are at present slight; but as we proceed we shall discover that Job is slowly groping his way through the darkness towards the light, and rising to the discovery that behind the God whom he had worshiped there was a God whom he had not known. The horizon of his thought is beginning to lighten.

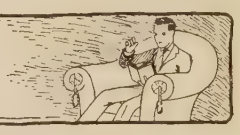
In verses 1-6 he tells his friends that what they have said is quite true, and that probably if he had been in their position he would have said much the same. In verses 7-17 he keenly resents their accusation of some special sin being the cause of his misery, but he agrees with them in attributing his misery to the hand of God, and proceeds to give a terrible description of his sufferings. In verses 18-21 he catches sight of another phase of the divine nature. There is one in the heavens who is vouching

for him, one who cares for his tears, one who will maintain his cause and stand surety for him, one who will yet vindicate him. He turns from that in God which was against him as a sinner to that in God which loves, pities, and saves. When in verse 18 he appeals to the earth not to cover his blood he refers to the ancient idea that the earth refuses to drink in the blood of the innocent, which remains crying for vengeance, or at least for some "goel" who will plead the cause of the murdered or dying man. He no longer awaits some distant day when his righteousness will be acknowledged, for even then God was beginning to take pity on his distress.

Job in verse 22 pleads that God should soon interfere on his behalf. His power of endurance has been stretched to the uttermost. He cannot hold out much longer. He must soon enter the world beyond. And because the time is short he urges that God would justify him against the suspicions and misjudgments of his fellows. His friends scorn him, but God is moved by his tears and will bring forth his judgment of Job's patience to the noon-day light and for all time!

Lord Jesus, thou hast revealed to us the love and tenderness of God, and we dare to believe that amid all the travail and anguish of our mortal life thou art with us, leading us by a right way; and that every tear and stab of pain will some day be explained; and that in the meantime thou wilt vindicate and maintain our cause!

Our Book Table



READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

The Graphic Bible from Genesis to Revelation in Animated Maps and Charts, by Lewis Browne. Macmillan Co., New York. 160 pages, size 10½ by 8¼ inches, copiously illustrated. $2.50.

The author's earlier books are so rank that we are prejudiced against him.

Lewis Browne.

Here, however, he has a great idea to work on, namely, giving a map with descriptive drawings and reading matter—an animated map,—on every page or two. Result, the eye sees at a glance the geographical setting and other data of the Bible narrative.

Happily the author professes not to exploit his notions about Scripture. "I have sought to follow the Scriptures quite literally," he says, "and have purposely avoided being either apologist or critic. For in this book I am attempting not to justify but to simplify the Bible." Still, on the first page we find a misleading statement like this: "Abram . . . . came of one of the many tribes of half-savage bedouins . . . ."

If read with care the book should prove most useful to the adult reader as well as to young people. It is well thought out and plainly written. It is printed to read easily. In addition to the rewrite of the contents of the Bible in short sections it contains summaries of all the books of the Bible which are good.

Here's wishing for it a large circulation!—F.

The Story of Geology, by Allan L. Benson. Cosmopolitan Book Corporation, New York. 297 pages, illustrated.

You get the impression that the author

of this book has a firm grasp of his subject. He sets down unhurriedly what he wants to say. He assembles the various theories that have been proposed on any given point,—those of the primitive peoples, those that later were tried and discarded, those that are still being tested and fitted to known facts. He is not afraid to say, "We do not know." He has a quiet humor that finds expression in occasional remarks which give an everyday popular flair to the book, for all the scientific information it contains.

This is what will catch the popular imagination and attract readers. Observed facts are here on every page, the latest discoveries and theories and inventions, but there are no dry statistics, no arid technical descriptions. We are told that the author is a literary man interested in the study of geology who noticed the absence of any book that would give a layman the thrill of the subject. He has the skill of a highclass reporter. No doubt scientists in the various fields might point out lapses or lack of information, but the average reader has not time for all the technical details. The main outlines as told here in vivid narrative will satisfy him.

The title does not suggest the scope of the contents. There are ten chapters of 20 to 50 pages each whose main subjects are—the earth's origin and formation, the ice ages, the action of water, volcanoes and earthquakes, the ocean, the atmosphere, the origin of life, plant and animal life, the evolutionary tree of life, and man. Wonderful subjects, with everyday implications and unsolved mysteries! As you read you are reminded of much that you once learnt and have forgotten, you see how old ideas have gone down before scientific research and discovery, your imagination is stirred as new vistas and unexplored territories are set before you.

The Christian reader will most of all miss recognition of the God of the Bible. He is ignored. The book is exclusively materialistic, evolutionary. Hypothesis is the architect of the past. Current theories are swallowed whole. The only recognition of God that we have detected is in a few lines on the last page but one. Man, the author says, may have been an

Allan L. Benson.

accident. "Another view is that Infinite Mind created him and chose to take sixteen million years to bring him, along a crooked route and a hard path, to the place where he stands. To require so long a time to do exactly what He knew, at the beginning, He wanted to do may not seem much like Infinite Mind; but how competent are we to pass judgment upon such matters?"

The book closes on an optimistic materialistic note as to the future of man, but the Christian can derive from it as a whole new views of the wonders of the universe which will fill his heart with new praise of the creator.—F.

Studies of Lord Jesus.

Jesus and Art, by James Robertson Cameron. Doubleday, Doran and Co., Garden City, N. Y. 252 pages. $2.

Not that our Lord ever discussed art, but by virtue of his personality and teaching and work he brought new ideals into art, and gave it the greatest stimulus it ever received.

Art and religion ought to minister to each other, the author contends. He reviews the life of Christ with this idea as guide, and makes all he can of it. The Index shows that he introduces many painters and sculptors and musicians and other artists in the course of the treatise.

Jesus the Citizen, by James Alexander

Robertson. Doubleday, Doran and Co., Garden City, N. Y. 189 pages. $2.

The motif in this book is our Lord's contact with cities,—how he entered into city life in the home and carpenter shop, in what ways cities reacted to his unprecedented outlook on life, and how at last he died outside a city wall.

It is an interesting study on aspects of our Lord's life and teachings not often developed. It should afford new ideas to city pastors.

Biographical and Historical.

Blazing New Trails, by Archer Wallace. Doubleday, Doran and Co., Garden City, N. Y. 149 pages. $1.

The trail-blazers are 15 missionary pioneers in different lands, and what the author does is to retell the stories of their heroic ministries in condensed, readable fashion. There are the well known men like Carey and Livingstone and Grenfell, and others less widely known but whose story is inspiring. The variety afforded by their efforts and the lands they toiled in is abundant.

Book of Famous Rulers (The), by Lydia Hoyt Farmer. Thomas Y. Crowell Co., New York. 431 pages, illustrated. $2.50 net.

Books like this are never out of date, for the men they treat of will never die. All made their mark in history, and are notable for their virtues or serve as warnings by reason of their other qualities.

The list of 17 rulers here begins with Cyrus the Great, and runs through the Greek and Roman empires into European, especially English, history down to Napoleon. In writing up each man the author of course unfolds the history of his country and times.

The author is a good story-teller, and leads the reader into a world of information by agreeable paths.

John Bunyan, by Gwilym O. Griffith. Doubleday, Doran and Co., Garden City, N. Y. 327 pages. $3.

This study of John Bunyan is a worthy and necessary supplement to the authoritative biography published 43 years ago by Dr. John Brown. Mr. Griffith makes two vital contributions of his own.

In the first place, he uncovers the human story of Bunyan in a fashion hardly possible for one who dealt with the detailed research necessary in a massive, standard "Life." This is charmingly brought out in his chapters entitled "Apprenticeship to Religion," "Sorrows of Bunyan," and "Song." In the light of his portrayal of the human side we speedily feel the superficiality and unfairness of Macaulay's treatment in his famous essay. John Bunyan was no unbalanced fanatic with an exaggerated sense of self-condemnation. He had a rich and hearty nature, and a tremendous fund of spiritual experience.

In the second place, Mr. Griffith brings out certain neglected aspects of Bunyan's message to which the newer developments in Christian thought within the last generation lend deep significance. There is more to Bunyan's message than "The Pilgrim's Progress," for example. There is his conception of the holy catholic church ushering in a new world order in his "Holy City." And in "The Life and Death of Mr. Badman" he unfolds his doctrine of the New Testament insistence upon the application of the Christian principles in economic life. It is unfair to Bunyan to judge him alone by his immortal allegory. He was the proponent of the grace of God for the whole round of human experience.

Mr. Griffith's book can be cordially recommended to all who desire to know more about Bunyan in this tercentenary year, and especially to pastors who plan to acquaint their people with the man and his message. —F. F.

Eustathius of Antioch, and His Place in the Early History of Christian Doctrine, by R. V. Sellers. Macmillan Co., New York. 124 pages.

This little book deals with the Council of Nicæa, its theological background, the council itself in session, and the situation that immediately developed. Eustathius is one of our sources of knowledge of the doings of the council, of which there are no direct records. He was an eye-witness, not altogether impartial, for he writes with considerable heat attacking Eusebius, who was the defender of Arius. He speaks of "Eusebius' blasphemous false teaching," and words to like effect: still he does give a picture of the proceedings. Eustathius took no halfway position.

This book gives an account of his arrest and banishment on false charges, together with a careful summary of his theological position, especially his Christology. It is scholarly, and interestingly written.—S. C. H.

Master and His Men (The): Studies in Christian Enterprize, by F. Townley Lord. Doubleday, Doran and Co., Garden City, N. Y. 181 pages. $2.

The title and subtitle hardly do justice to the essays in this book. The author's wish is to show that men and women in all ages who have followed Christ have expressed themselves in different ways. Hence, variety in church history and the adaptability of the Christian spirit.

Chapter 1, "Men Who Knew the Master," touches on our Lord's contemporaries. Chapter 2, "Men Who Would Not Bow to Cæsar," describes the martyrs of the next few centuries. Then follow "Men Who Forsook the World," the ascetics and monastics; "Men Who Took to the Open Road," and "Sailed to Heathen Lands," and "Carried the Gospel to the Slums," down to "The 20th Century Disciple."

This survey of outstanding persons in church history is of course brief, but it is useful.

Methodism, by W. Bardsley Brash. Doubleday, Doran and Co., Garden City, N. Y. 207 pages. $2.

L. P. Jacks is editing a series on "The Faiths," in which all the leading denominations will be surveyed. In this number the author takes the view that an understanding of the way Methodism arose, and the part the Wesleys and their helpers played in the early days, will help to explain its subsequent progress throughout the world, and also its meaning for this age. Separate chapters tell of the rise and progress of American Methodism.

The general statistics of worldwide Methodism as of 1927 are given in an Appendix.

It is a moving story, as good reading as a novel.

Stories of Grit, by Archer Wallace. Doubleday, Doran and Co., Garden City, N. Y. 133 pages. $1.

Among the 14 boys here who made good in the game of life we find Edward Bok ("The Dutch Boy Who Became a Great Editor"), Booker T. Washington ("The Slave Boy Who Became a Great Leader"), Carnegie, Gipsy Smith and others of this and other lands who overcame physical and other handicaps, and made a name and place for themselves in the world.

The author has the knack of maintaining one's keen interest while giving the data of their lives and the lessons we may learn from them.

Biblical Studies.

Bible Problems Fairly Met, by Grant Stroh. Bible Institute Colportage Association, Chicago. 153 pages. $1.25.

A good title, and truly expressive of the contents, which are answers to "Practical and Perplexing Questions" as they appeared in the "Moody Monthly." All the leading doctrines and questions that puzzle beginners in Bible study are here, grouped under 24 heads. A Subject Index and a Text Index reveal how large an area is covered.

Dr. Stroh is clear-thinking and sound as a Bible teacher, and his answers can be relied on.

Christ's Glorious Appearing: The Signs and Manner of Christ's Second Advent, by Thomas H. Squire. Morgan and Scott, London. 88 pages. 2/6.

The author says he has studied this subject for 40 years, and thinks he avoids some of the errors of other prophetic students. He does not expect every one to agree with him, but prays that God's people everywhere may be enlightened by the Holy Spirit and stirred up to look for and prepare for the Lord's coming.

Dr. Frank Marsden Goodchild. (*Page 637.*)

Covenant of the Promise of the Father (The): or The Enduement with Power from on High, by Thomas Payne. Marshall Bros., London. 128 pages. 1/6 net.

21st thousand of a book on the doctrine of the Holy Spirit, which by Scriptural exposition and the experience of believers seeks to elucidate the Pentecostal anointing of the Holy Spirit and the divinely appointed way in which that great blessing may be received.

Light for Dark Days: A Plea for Adherence to the Holy Scriptures, edited by William Hoste and W. E. Vine. Morgan and Scott, London. 93 pages. 1/6 net.

Eight chapters by six authors, all seeking to hold firm to Scripture revelation in matters relating to church life and testimony. It is one of those restful old-fashioned studies that accept the Bible without question. The writers are Plymouth Brethren who know the Book.

Our Ultimate Authority: The Declarations of Jesus the Messiah Collated from the Four Gospels in the Supposed Order of Their Appearance, by M. William Greenwood. American Tract Society, New York. 164 pages. $1.25.

The words of our Lord, together with some contextual matter to explain them, are printed in full, first as found in Mark, then other words found in Matthew, Luke and John successively. An alphabetical Summary of Topics at the end helps in ready reference.

Parables of Jesus (The), by Elbert Russell. John C. Winston Co., Philadelphia. 168 pages. $1 net.

Revised edition of a volume first published in 1909. The author is professor of Biblical Interpretation in the School of Religion of

Duke University. The contents reveal the skill of a trained thinker and teacher.

He takes the ground that the parables give us our Lord's teaching in a form of his own creating and in its unchanged simplicity. The parables are to be interpreted carefully according as they are (a) typical cases, like the Pharisee and the publican, or (b) symbolical, as the mustard seed. For explanation the parables are grouped topically, —Parables by the Sea, of Wealth, of Prayer, of the Divine Love, of Brotherhood, etc. The matter is concisely put, and well arranged.

It is a fine study to follow.

Scandal of the Cross (The): Studies in the Death of Jesus, by Edwin McNeill Poteat. Harper and Bros., New York. 189 pages. $2.

A detailed study of the cross of Christ, the crucial consummation of our Lord's career. Was he right in his own estimate of it as "the focal point of cosmic history, where God wrought the crowning revelation of his holiness and his love," or is it to remain a stumblingblock?

Dr. Poteat devotes the first 90 pages to the fact and the explanation of the cross. The next 50 pages consider the "scandal of the cross," an obstacle which the non-Christian world refuses to accept. Peter was the first to be offended. The Greek intellectuals and other ancients, with their parallels all down the centuries, took the same attitude. Our Lord's resurrection and ascension solve and dissolve the difficulty.

Dr. Poteat has examined minutely all the Scripture bearing on his theme, and he has read widely and quoted carefully, giving an unusually full and rounded study.

An essay on "Tolstoi: Religion without Redemption," and another on "Religion and Redemption" are also included in the book.

Six Miracles of Calvary (The), by William Rufus Nicholson. Bible Institute Colportage Association, Chicago. 80 pages. 40 cents.

Sermons by the late Bishop Nicholson of the Reformed Episcopal church on the miraculous darkness, the rending of the veil, the miraculous earthquake, the opened graves, the undisturbed graveclothes of Jesus, and revivals in the Calvary graveyard.

For Workers.

Church City Planning, by Charles Hatch Sears. Judson Press, Philadelphia. 273 pages. $1.25.

The principles worked out for municipal planning are applied by the author to church city planning, using the experience of the past 50 years. For purposes of analysis six types of city neighborhoods are considered: the down-town area, older and newer residence districts, foreign-language and Negro and industrial areas. Careful planning for evangelism, religious education, social service and volunteer work in these different conditions may mean the difference between failure and success.

How to Study the City Church, by H. Paul Douglass. Doubleday, Doran and Co., Garden City, N. Y. 215 pages. $2.

How to study a single church and groups of churches so as to get the largest results in all lines is worked out by an expert, who gives charts and schedules and tables derived from actual experience upon which to form one's judgment in any new field.

More Echoes from the "Morning Watch," by J. P. Struthers. Doubleday, Doran and Co., Garden City, N. Y. 191 pages. $2.

Reprints from a Scottish paper which Mr. Struthers edited 50 years ago, comprising anecdotes, short stories, happenings of that period, etc. It also includes 12 illustrated "Reasons for Not Going to Church," in which each "reason" is offset by humorous sarcasm in the drawing.

Pantomimes and Pageants for Pulpit Use, by Roy L. Smith. F. M. Barton Co., Cleveland, O. 115 pages. $1.25.

Dr. Smith is a successful M. E. minister in Minneapolis. One of his plans for the Sunday evening service is to have plays and pageants as aids to illustrate or strengthen the gospel appeal. This book reproduces 11 pieces he has used. In every case full information is given in regard to the costuming of the characters, their coming and going, etc. Music is largely used, and there is plenty of action. The pieces are not all based on Scripture incidents, but offer a wide variety in subject.

Pathfinder in Church Work with Young People (The), by Edwin Phelps. Judson Press, Philadelphia. 220 pages. $1.25.

The author is general secretary of the Baptist Young People's Union of America. He is evidently well informed for his job. The 17 chapters in this book offer all sorts of ideas for organizing and maintaining and expanding young people's work in church life. His vocabulary is popular, not churchy. He gives the impression of having definite aims and knowing how to attain them. In other words, a sense of successful leadership permeates the whole book.

Besides, the matter is arranged in short sections that make the points stand out clearly.

Pearls for Preachers: Six Hundred Illustrations, by William J. Hart. F. M. Barton Co., Cleveland, O. 309 pages. $2.

As we have glanced through the pages we have seen little hackneyed material. The illustrations seem to be mostly of recent vintage,—from the religious press, sermons, historical incidents, etc. Every one has point.

The contents are arranged under 30 heads, including the great annual church and civil

days, evangelism, weddings, vacation, nature, temperance, the Bible, etc. A Scripture Index is appended.

Stunt Night Tonight! by Catherine Atkinson Miller. Doubleday, Doran and Co., Garden City, N. Y. 200 pages. $1.50.
From actual experience the author knows the fun that can be had in camps and clubs and church groups by using the talents of members in stunts. A chapter, "Stunt Night Secrets," will be most helpful to leaders and those who take part for the multitude of suggestions it contains about subjects, staging, etc. The rest of the book gives about 15 stunts of different types,—with or without spoken parts, fairy tales, foreign plots, shadow stunts, etc.

While much will always depend on the initiative of the group they will surely be profited by this lady's experience in leadership.

Reading and Study Courses.

Reality of Religion (The), by Charles Carroll Cuthbertson. Fleming H. Revell Co., New York. 127 pages. $1.25.
In form this is a course of daily readings for five weeks.

The subject as indicated by the title is not a superficial one. On the contrary, it probes the deeps of man's mind and spirit. One needs time and patience to read and digest these pages.

An introductory chapter discusses the age-old Quest for Reality. Then come the five sections—on each of which one spends a week,—on religion in relation to life and its enlargement, the function of the Christian religion, the religious solution of life's meaning, faith as an aid to victory.

For each day there is a Scripture selection, followed by comments and a prayer. At the end of the week there is a summary, and some "Suggestions for Thought and Discussion."

The greater part of the book is original matter, but several prayers are quoted. Poems and other quotations lighten the daily portions.

Sermons and Essays.

Christ of the Byways (The), and Other Little Newspaper Sermons, by James E. Freeman. Fleming H. Revell Co., New York. 191 pages. $1.75.
Messages written for a Sunday newspaper, and in some cases for Sunday vesper services, by the bishop of Washington.

Bishop Freeman usually starts from a passage of Scripture. The titles and contents of the homilies are clearly and catchily stated, and they are always filled with pointed thoughts and suggestions for the religious life. The title is that of the first sermonette.

God in Everything: A Series of Popular Nature Studies, by Frank M. Goodchild. Judson Press, Philadelphia. 271 pages. $1.50.
Something different, in so far as all 12 chapters are nature sermons,—on birds, trees, the sun, worms, salt, and the like. Dr. Goodchild canvasses Scripture for references on each topic, and illustrates and explains from other sources of knowledge.

These sermons were all preached in the course of Dr. Goodchild's long ministry.

Dr. A. Z. Conrad of Boston.

Gospel for an Age of Thought (The), by A. Z. Conrad. Fleming H. Revell Co., New York. 282 pages. $2.
The doughty pastor of Park Street Congregational Church, Boston, shows his mettle in the title he has selected. He believes in a gospel for those who think. He does not believe that agnostics have a higher order of intelligence. The gospel of Jesus Christ has received the hearty acceptance of the world's greatest intellects for more than 19 centuries.

There are 17 textual sermons on topics that challenge the thought of today in the language of today, including the fundamentals of salvation.

House of Happiness (The), by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 251 pages. $1.50.
Twenty studies, each introduced by a text of Scripture, on some aspect of one's house or home life. Thus, Ownership, "You belong to God," Psalm 119. 94; Conversation in the House, Luke 7. 40; Salt on the Table, Matthew 5. 13; and so on in much variety, exhibiting factors that make for a home in which God is loved and honored, and in which happiness in the family and friends is assured.

The idea lends itself to interesting treatment.

Reaping for Christ: Illustrative Evangelistic Sermons, by John W. Ham. Fleming H. Revell Co., New York. 160 pages. $1.50.
Evangelist Ham has already two or three books of sermons to his credit. This will appeal to all who like to hear or read evangelistic addresses.

There are eight sermons on central texts and themes, based on Scripture and illustrated by good stories and quotations.

Rev. John W. Ham of Atlanta. (Page 637.)

Religion That Works: Sermons of Practical Christian Life, by S. M. Shoemaker. Fleming H. Revell Co., New York. 128 pages. $1.25.

Like Mr. Shoemaker's previous books, this volume of 11 textual sermons comes out of actual experience. They deal with the more intimate Christian themes and experiences,—Christ, unbelief, self-surrender, the will of God, the Holy Spirit,—and they never get away from the everyday life of his hearers in New York City.

Two things about Mr. Shoemaker: he is always at grips with simple heart religion, the kind expressed by the title of one of these sermons, "Undistracted Loyalty to Christ," and he is always himself. His sermons are not a rehash of what Fosdick and Cadman and other outstanding leaders have just said or written. He is in the thick of pastoral and personal work, and this illustrates and applies the light he receives from study of God's Word.

Southern Presbyterian Pulpit (The): Pulpit Addresses by Ministers of the Presbyterian Church in the United States, edited by Charles Haddon Nabers. Fleming H. Revell Co., New York. 296 pages. $2.

Compilations like this give the reader a cross-section of the preaching in the field under survey. The Southern Presbyterians have several men of outstanding influence and fame. Dr. Harris E. Kirk of Baltimore and Dr. James I. Vance of Nashville are best known to readers of this magazine. But all of the 25 sermons included here are worth examination. They cover a wide variety of topics in many different sermonic styles, but they are one in sincerity and loyalty.

Each sermon is preceded by a brief biography of the preacher.

When the Song of the Lord Began, by William Edward Biederwolf. Bible Institute Colportage Association, Chicago. 126 pages. 25 and 75 cents.

Eleven sermons, whose chief message perhaps is of power and victory for those who may have slipped back in their Christian life. Dr. Biederwolf is always Scriptural in his teaching and exhortation, and a popular style makes these addresses readable.

Worthwhile Fiction.

Story of Steady and Sure (The), by C. J. Hamilton. Thomas Y. Crowell Co., New York. 159 pages, illustrated. $1.50 net.

Steady and Sure were twin colts, and this book is the story of Steady as told by himself. His early days on the farm, then being broken to bit and saddle, then going his own way in the world under different owners, later being brought back to his earlier surroundings, and having a happy old age,—step by step the horse's experiences are unfolded.

It is in the succession of "Black Beauty," and in the day of autos will open a new world to children, as well as teach lessons in friendship and kindness to animals.

Under Whose Wings, by Zenobia Bird. Biola Book Room, Los Angeles, Cal. 287 pages. $1.75.

This writer has done a rather difficult thing, namely, written a story of deeply spiritual purpose in a style that is perfectly natural, and not at all mawkish or overpious.

Her theme is guidance for Christians as to marriage. Ten or a dozen boys and girls enter the story, one to be rejected, another to die in an accident, the others to get happily married under the explicit guidance of God. Personal Christian experience, Bible institutes and summer conferences are part of the plot. Straightforward evangelical belief on salvation and consecration furnishes the standards set before all the characters in plain terms.

As a novel, the book is clever and intriguing. Nearly every incident occurred in real life, the author says. They are a fine lot of young people to get to know.

Various Themes.

Christ in Shakespere, by George H. Morrison. Doubleday, Doran and Co., Garden City, N. Y. 142 pages. $2.

Ten addresses on moral and spiritual elements in some of Shakespere's greater plays, given before a young people's literary club on Sunday nights at the close of evening service in Glasgow.

Dr. Morrison took for subjects "The Reality of Providence," "The Concern of God," "The Nature of Man," "The Worth of a Woman," and the like, and either from one play or from all he illustrated the several points in each talk.

Anything from Dr. Morrison's pen is good. This book clothes his convictions in a novel and pleasing form.

Country Rhymes for Children: A Book for Boys and Girls, by John Bunyan. Edited by E. S. Buchanan. American Tract Society, New York. 124 pages, with 12 colored illustrations. $1.25.

An odd book, containing much Scriptural teaching in quaint form.

Most of us know Bunyan only as the author of "Pilgrim's Progress" and a couple of other books. This particular volume contains some 75 rhymed pieces. The poetry is not of high quality: mostly rhymed prose or doggerel. The subjects are chiefly country objects and experiences, such as "Meditations upon an Egg," "Fish in the Water," "A Lowering Morning," "The Mole in the Ground," "Our Being Afraid of Small Creatures"; but there are also meditations on the Ten Commandments, the sacraments, the Lord's Prayer.

Bunyan was a close observer, and he used nature in spiritual application and allegory.

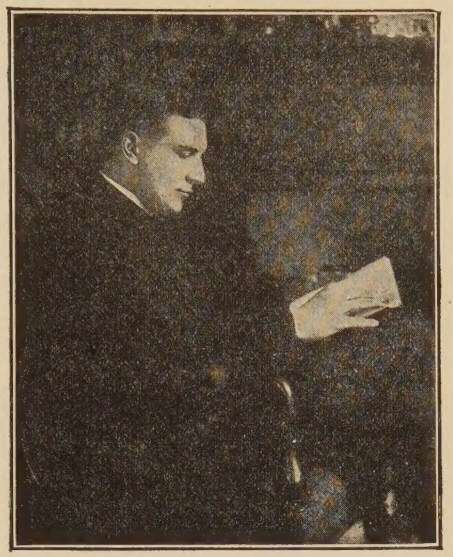
The colored illustrations are as quaint and humorous as the poems.

By all means add this book to your library! It will be enjoyed by readers of all ages.

Handbook of Christian Psychology (A), by Leander S. Keyser. Lutheran Literary Board, Burlington, Iowa. 169 pages. $1.50.

This is the second modest volume to appear of late under the title "Christian Psychology," the first being a book written by Olaf M. Norlie. It strikes us that this is hardly a happy practice, and tactically a mistake. Of course we are all earnestly desirous that psychology should teach facts compatible with the essential Christian faith, but we can scarcely set out to furnish a series of editions of Christian biologies, Christian chemistries, Christian histories, and the like. Psychology is just as objective as these other disciplines, and must be treated according to the usual methods and tests of science, so far as they will apply. When—as Dr. Keyser does in this book,—we pass beyond biological or mental phenomena to beliefs or speculations about them we would better call it outright philosophy or theology.

Dr. Keyser's spirit is admirable, his style is clear, and we agree with about all that he says, including his preference for the dichotomy rather than trichotomy of man. This little book was primarily intended as a kind of syllabus for use in teaching in Hamma Divinity School. It is more of a theology than a psychology, and reflects the author's opinions rather than the result of experimental work and laboratory technique. At the same time the book contains many timely statements, such as its emphasis upon the definition of psychology as the science of mind (psyche), on the noumena behind phenomena, on consciousness as over against materialistic behaviorism, purposiveness in psychology as preferable to any mechanistic science, and in general the "plus sign" which denotes something more in mental experience than the mere physical process. Addendum II supplies the best condensed account of the Gestalt psychology, written



Rev. Samuel M. Shoemaker of New York.

by Dr. Carl O. Schneider, of which we know.

Some shrewd comments by Dr. Keyser on a list of psychologies is added. It is strange, however, that he makes no mention of Dr. Borden P. Bowne's work on psychology, for he was one of the most merciless—and convincing—critics of the selfless psychology.

A certain emotionalism seems to pervade Dr. Keyser's book, and we do not wonder, for in presence of the arrogant scepticisms of much of the current psychology we feel, as we welcome almost anything in opposition to them, like repeating the words of Athanasius, who cried, "We are fighting for our all!"—C. A. S. D.

Religion and the Commonweal, by Herbert Maynard Diamond. Harper and Brothers, New York. 305 pages. $2.

This is not, as one might suppose from the title, a study of the effect of organized religion upon contemporary social forces, or a discussion of the relationship between the faiths of mankind and the varied expressions of governmental control. It is, rather, a tracing out of the reactions of primitive man to the forces of nature about him with the consequent development of cults, taboos, etc., which laid the foundations for some of the practices characteristic of organized religion today.

The author is professor of Economics at Lehigh University, and this work is partly based upon his dissertation for the Ph. D. degree.—F. F.

Road to God (The), by Wilfred Monod, translated by Mrs. R. C. Gillie. Macmillan Co., New York. 262 pages.

This suggestive book is a remarkable blend of instruction, inspiration, and devotional

helps. The author is one of the most attractive personalities among French Protestants, of whom the archbishop of Upsala says in the Preface that for more than 35 years he has given to his soul many invaluable gifts. His words are forceful, illuminating, strengthening, at times witty, and at other times quietly comforting, but always uplifting.

Dr. A. E. Garvie contributes an Introduction, in which, while recognizing that Dr. Monod is modern and progressive, and that he fails somewhat in his lack of a dogmatic explanation of the person of Christ, he emphasizes the fact that this Continental leader is sure of his Saviour and is an ardent bond-slave of Jesus Christ.

The book, which is rather discursive, begins with helpful counsels to candidates for confirmation, who are advised every morning to ask themselves the following questions: Where am I? What have I to do today? Whom shall I be able to help during the day? And in the evening to say: What have I learnt today? What beauty have I seen? Have I advanced toward my goal, or have I stepped aside? It is somewhat remarkable that emanating from the Continent there is inserted a recommendation to abstain on Sunday from all secular work, that labor may be resumed on Monday with a mind refreshed. The holding of these young communicants' classes might well be more generally imitated in this country. The treatment of these high themes, which is not closely systematic, is divided into three Parts,—Man revealed to himself through moral consciousness and his divergence from the animal, Man revealed to himself by the Son of man, and Man revealed to himself by the new birth.

This is a book by a good man, that is sure to do good.—C. A. S. D.

War Debts (The): An American View, by Philip Dexter and John Hunter Sedgwick. Macmillan Co., New York. 173 pages. $1.50.

The settlement of the War debts seems to be only sleeping, for every now and then the matter is threshed out all over again. These authors take in hand the latest challenges and claims of French and English economists. They first show that there is no sound business reason why the United States should cancel the debts. One after another the arguments are shown to be fallacious, the basic fact being that most of the indebtedness was incurred before the United States declared war against Germany,—and this quite independently of the Allies,—and at the time the money was borrowed it was as ordinary loans, not gifts.

But having demolished bad reasons and arguments, the authors admit that American emphasis of "ideals" rather than rights and interests has misled Europeans. Also they examine the idea that American interests might be better served, economically and sentimentally, by canceling the debts and so relieving good customers. However, the American voter will first have to be persuaded on this point, and there are other pros and cons.

One who has never studied the whole question will get what he wants in this book. It is readable and understandable all through. And several appendices will be useful to have in one's library,—the Fourteen Points, the Armistice Agreement, the Treaty of 1921 between the United States and Germany, the schedule of payments to be made by Great Britain, etc. Have you ever read these?

Youth and the New America, by G. Bromley Oxnam. Missionary Education Movement, New York. 167 pages. 60 cents and $1.

Designed to hold Christian ideals of brotherhood, industry, social interest, etc., before the young people of America in their relations with immigrants and peoples of other nations. The book is full of pep, and will engage anyone who opens its pages.

ALSO RECEIVED.

Alfred E. Smith: A Psychological Analysis, by Mack Taylor. Independent Publishing House, Fort Worth, Texas. 87 pages. 50 cents.

Several pamplets knocking Governor Smith and his presidential candidacy have reached us in past months. This one is fulsome in its estimate and praise. A number of good pictures show the governor favorably.

One Thing You Cannot Do. 30 pages.
The Poor Young Man. 31 pages.

Two envelope-size booklets by La Maréchale, Catherine Booth-Clibborn, published by Marshall Bros., London, at sixpence each.

They are forthright, conscience-probing addresses on Matthew 6. 24 and Mark 10. 17 respectively. Mrs. Booth-Clibborn is an effective evangelist.

AMONG NEW BOOKS.

Case for Christianity (The), by Clement F. Rogers. Harper and Brothers, New York. 278 pages. $3.

Child Psychology and Religious Education, by Dorothy F. Wilson. Doubleday, Doran Co., Garden City, N. Y. 157 pages. $2.

Christian Experience of the Holy Spirit (The), by H. Wheeler Robinson. Harper and Brothers. 295 pages. $3.

Cosmology, by James A. McWilliams. Macmillan Co., New York. 243 pages. $2.50.

Is Our Christianity a Failure? by J. R. Clark Hall. Marshall Brothers, London. 170 pages. 3/6.

Jesus: Seven Questions, by J. Warschauer. Pilgrim Press, Boston. 302 pages. $2.50.

Old Testament Scenes and Characters, by John Edgar McFadyen. Doubleday. 252 pages. $2.50.

Quest of Religion (The), by C. E. Raven. Doubleday. 141 pages. $1.50.

S. François De Sales, by E. K. Sanders. Macmillan. 304 pages. $3.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.